

# **PITFALLS IN PREDICTING FUTURE EVENTS**



# **PITFALLS IN PREDICTING FUTURE EVENTS**

**RAVINDER KUMAR SONI**



**Pigeon Books India**  
New Delhi, India.

## **Pitfalls in Predicting Future Events**

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راز بقا سمجھ نہ سکا جب بقید زیست  
فردا کی اک امید پے انسان فنا ہوا  
ضیاء فتح آبادی

English transliteration:

“Raaz e baqaa samajh na sakaa jab baqaid e ziist  
Farda ki ik ummid pe insaan fanaa huaa”

“When man, enslaved by life, could not understand the secrets  
of his survival, he perished in expectation of his resurgence.”

**-Zia Fatehabadi**





*Dedicated to*

*To my wife,  
Phakuntla,  
My companion  
Of over four decades.*



ग्रहाधीना योगाः सदसदभिधाना जनिमतां

ततो योगाधिनं फलमिति पुराणैः समुदितम् ।

जातकलङ्कारे योगाध्यायः तृतीयः ।

English transliteration:

“grahaadhiinaa yogaah sadsadabhidhaanaa janmitaam  
tato yogaadhinam phalamiti puranaih samuditama”

“Our ancient teachers have said that the good and bad yogas are formed by planets, and the good and the bad results of planets are experienced on account of those yogas.”

- Jatakalankara  
(Ch.III on Yogas)



# PITFALLS IN PREDICTING FUTURE EVENTS

To predict means to foretell or forecast the future. The future is always uncertain and the uncertainty about it makes it ever so exciting and attractive. There is no one who does not want to know about the future, and there is no one who does not seek to know what the future holds in store. Towards this purposeful end those who practice the science of Astrology are most often approached, and from them astrological predictions about future events are eagerly gained. The experienced practitioner of Astrology knows and understands the language of the stars and the roaming planets, and he also understands what those who consult him desire to know. He takes on the role of a trusted friend and faithful guide, and in some extreme cases assumes the role of a psychiatrist to take the pressure off the minds of those who approach him. He acts as a witness, speaks soothingly and exercising needful patience lends his ears and support. But, predicting future events for even the most experienced astrologer is not an easy task.

Accurate astrological predictions cannot be made without mastering the art of prediction. To master the art of prediction it takes many years of dedicated in-depth study of the various available texts under the watchful eyes and supervision of an able guru, and thereafter, by putting that learning into actual practice all the while gaining more and more experience and honing of the acquired skills. All predictions are generally based on statistical inference, by sifting the data in hand and subjecting it to quantitative and qualitative analysis using relevant scientific methods that have as their basis logical consequences of scientific theories and established principles. For a devoted astrologer each act of prediction is a

learning experience, he always credits successful predictions to the ancient seers and his guru, and whenever he fails he takes it upon himself the task of finding out where he has erred and what more he has to learn in that particular context.

An astrologer predicts future events with the help of the moving planets, and the fixed stars serving as their back-ground. Astrology enables him to discover their varying effects and influences on human and mundane affairs. A sincere astrologer does not allow his judgement to be influenced by outward appearances; he weighs and re-weighs the evidence afforded by planetary configurations; he carefully maintains the delicate balance in his critical assessment of that evidence, and he does not ignore or set aside any abnormality. The moving planets and the fixed stars do not by themselves cause the events that are associated with them to occur. All events that unfold expectedly or suddenly for us to experience are actually beyond causation and destined to occur. Verily the planets and the stars dotting the sky indicate the destinies of all human beings which destinies without any exception are guided by the reason of an individual's present actions and reactions in the context of one or more previous experiences. These actions and reactions, which are not independent but dependent on the physical self, bind a person to this world and shape individual and collective destinies. Destiny is connected with the outer physical body that the results of the previous karmas bind, and which results cannot affect the inner self. Astrology unfolds the results of the previous karmas of man whom it fore-warns to be fore-armed. Existence is a matter of science and direct perception, and as Adi Sankara had once remarked knowledge is obtained by investigation and not by the mere acceptance of assertions by others. As a science of tendencies astrology indicates what is likely to happen, it reveals the future but it is not meant to promote fatalistic attitude of resignation to a pre-determined destiny, it is meant to free the confined spaces of the mind stifled by ignorance, delusion and greed. Fear is a kind of delusion, and astrology is meant to make one fearless and be prepared for the worst.

Predictions as per Hindu Astrology, which is indigenous in its origin, are based on various principles that had long ago dawned upon our ancient seers as a result of supernatural divinations. Astrology or Jyotisa is a divine science; it has a set format and

follows a well-defined methodology but it is not an empirical science because it deals with the part-less formless non-material entities such as Time and Space in the context of Cause and Effect; its prescribed rules cannot be violated. For effecting accurate predictions the ancient seers deemed as essential the knowledge of the exact determination of the ascendant or lagna at the time of birth or query, the knowledge of the exact positioning of the nine planets, their relative strength and inter-relationship, the nature of query and the judicial application of various rules and principles of mathematics, astronomy and prognostication. Astrological predictions go wrong when these fundamentals are either ignored or are casually applied. In India, it is not rare to see the Pundits, the professional practitioners of Astrology, making predictions on the basis of the Rasi-chart (Horoscope) with reference only to the current planetary dasa and planetary transits; they do not appear to conduct even the required minimum analysis of that rasi-chart. Predictions made in this fashion are mostly unreliable and invariably go wrong. Incorrect predictions are made not due to any absence of scientific basis, but only to the lack of proper command of the facts. All astrologers have their own percentage of failures. Many astrologers are even seen to apply along with the reading of the birth-charts or query-charts entirely different vidyas such as the study of the thumb based on Ravana Samhita, this kind of approach should be avoided. An astrologer should have a very thorough knowledge of interpretation of horoscopes. Hereditary astrologers acquire skill due to generations of cumulative experience. There are no short-cuts available for an accurate divinisation of future events. Astrology is not considered deterministic for it is the human mind that finally decides even though all forms of desire that the mind projects give rise to pain and pleasure which are at the root of the evolution of the brain. Nevertheless, revelation of what causes specific and significant impacts on all that exists requires a human agency for its own manifestation, and therefore, that human agency must be a trained one.

Hindu Astrology is based on the Fixed Zodiac and the Nirayana positions of planets. The Nirayana positions of planets are arrived at by firstly ascertaining their Sayana positions and then subtracting the Ayanamsa from such positions. The Bhava Sphutas (Longitude of the Houses), the Rasimanas (Oblique Ascensions) and all other

calculations are computed for Sayana Rasis or signs and then subjected to Nirayana reduction. The Ayanamsa or Vishuva, the word used in Vedanga Jyotisa, is the distance between the Hindu First point of the Zodiac and the Vernal Equinox, measured at an epoch, taking into account the very slight rate of Precession of the Equinoxes. The relevant verse of Vedanga Jyotisa is also interpreted as describing the arithmetical method to determine the Tithi and Parva on the day of the Equinox without the observation of or computing the position of the Sun and the Moon. Since the exact date when the fixed and the movable zodiac coincided at the first point is not exactly known the precessional distance varies from nineteen degrees to twenty-three degrees. The adepts in Hindu astrology by using different dates have introduced un-necessary complication and doubts with regard to the true value of the Ayanamsa. The rate of precession is one degree in about 72 years or one Dwadasamsa in 179 years, and is generally taken as fifty and one-third second per annum. The rate of actual precession is 50.2438 seconds per annum but due to error in the length of a Sidereal Year in the Hindu tabulations it is 58.68 seconds per annum. It is generally presumed that the precession is perpetual but there are some who believe that the precession is not perpetual but oscillates up to 70 degrees either side of the First point of Aries in a cycle of 7200 years, and that the rate of precession is not uniform. Vedanga Jyotisa of Lagadha is believed to have used Dhanishta as the fiducial constellation. Chitra nakshatra is used as the fiducial for the present age. The Ayanamsa added to the Vernal-point equals 30 degrees. Some insist that the sixteen-degree wide Zodiac is alien to Hindu astrology because the ancient texts use the term, Rasikootadhruva or the meeting point of all rasis, as referring to the poles of the ecliptic which are 180 degrees apart which distance at any given moment covers rasis and nakshatras and their parts. The dimensions of signs is not the same at all latitudes, and the change in the values of positional parameters of planets due to a change in the co-ordinates do bring about a change in the vargas of occupancy of planets and a shift in the timing of operation of dasas and antra-dasas. The Yogataras are conjunction stars and not the junction stars.

The Vedic people who were fully conversant with the nakshatras (Rig Veda 8.8.5) were also conversant with the twelve rasis or signs (Rig Veda 1.164.11, 1.164.48) and the five planets or Tara-grahas,



Mercury, Venus, Mars, Jupiter and Saturn (Rig Veda 1.105.10). The division of the zodiac into twenty-seven nakshatras is an exclusive feature of Hindu astrology. The more ancient Hindu texts refer to the nakshatra-wise position of planets with each nakshatra sub-divided into four or more parts. They do not refer to the signs. Planets tend to give results of the lords of the nakshatras occupied by them. It is essential to find out whether a planet occupies a nakshatra which is benefic and friendly and that the nakshatra-lord is vested with required strength. A planet in the same sign but in different nakshatra behaves differently. Planets conjoining in the same sign and same nakshatra are more effective. The points of the highest exaltation of planets are based on the lordship of the nakshatras covering those very particular points as representing their anti-thesis. The Udu-dasa system is primarily based on the nakshatra occupied by the Moon at the moment of birth or query and the effects of the dasas and antra-dasas of planets also depend on the quality of the nakshatras ruled and occupied by the dasa-lords and not on the signs and the sub-divisions of the signs alone; the nature and the quality of the nakshatras alter according to the nakshatra occupied by the Moon.

Time has been viewed differently by different schools of thought. Patanjali tells us that time is the fluctuation of consciousness. The conscious mind alone is aware of time. Einstein tells us that time is relative to the observer. Time is perceived because there are objects in space and its measurement is not the same at all places in the universe. Astrology deals with the physical time that is expressed as Solar, Sidereal, Standard and Local time, which physical time is provided by the spinning of the earth and has no separate existence because it is a mode of being of concrete objects which cannot be reversed. For all practical purposes the local apparent time of rising and setting of the Sun is taken to be almost correct. The duration of the signs of the zodiac differs from latitude to latitude; the Hindu Panchanga (Ephemeris) uses the Charkhandas (accessional differences) of the particular latitude for ascertaining that duration. The horoscope is cast on the basis of the Local Mean Time. Panchanga for the place of birth is usually not available; the birth time is required to be converted into local time of the place for which the consulted Panchanga has been prepared. Most often the pundits prepare horoscopes without effecting this conversion and

they use the Panchanga prepared for the place other than the place of birth. In Hindu astrology the time of birth is the *Ishtam* expressed in *ghatis* and *palas* elapsed after sun-rise for which purpose the rising and the setting of the centre of the Sun's disc is taken as the correct sun-rise and sun-set time, which is not the same as that published in most of the daily newspapers.

Kalidasa in his *Uttarakalamrita* insists that the time of birth must be correctly ascertained, the duration of the day and the duration of the night in terms of time must be known, the correct point of the rising *lagna* should be determined with the aid of the *Sayana* location of the Sun and the *Ishta-kala*, and only thereafter according to the standard methods of calculation the exact location of the planets must be obtained, the *bhavas* etc; identified; and the *lagna* determined should be then verified and re-verified by utilising the location of the Moon and *Mandi*, and rectified if need be. Janardhan Harji in his *Mansagari* states that foolish people alone who without ascertaining the correct *lagna*-point and the exact location of planets become objects of ridicule when they start giving the results of *dasas* and *antra-dasas* ignoring the inherent and the acquired strength of planets and the *Shadavargas*, to which lapse can be added the inadequate ability to recognise the *yogas* (favourable or auspicious planetary combinations) and the *ava-yogas* (unfavourable or evil planetary combinations) that may be obtaining at the given time. Predicting the effects of planets by assessing the strength of planets is peculiar and original conception to Hindu astrology. *Mandi* is not the same as *Gulika*; their position is calculated in different ways. *Gulika* is avoided in *Muhurata*, and *Mandi* helps determine matters pertaining to progeny, longevity and the correct *lagna*. Parashara has advocated the use of *Dhuma*, *Vyatipata*, *Parivesa*, *Indrachapa* and *Upaketu*, which are five invisible mathematical solar positions, alongside the nine planets.

Hardly ever any attempt is made to know and record the time of conception, *Vatsayana* states that an intelligent woman certainly becomes aware of conception for she feels it. The need for knowing the exact time of conception arises when the exact time of birth is not known. *Varahamihira* reiterates that when the Moon is not in a sign that forms an *Upachyasthan* the menses for conception occurs, and that conception occurs when the Sun, the Moon, Venus or Mars occupy their own *navamsas* or if Jupiter is either in the *lagna*

or in a trikona-bhava. However, working backward to arrive at the exact time of conception from the approximate or exact date and time of birth has not been dealt effectively by the ancient classics, and is a tedious task whose outcome cannot be always relied. Tattva-shodhana method has also been advocated to correct the known time of birth. These exercises are generally avoided, and it is said that the principles that are suggested to be followed in fixing the correct lagna of a person are meant to be applied only when there are doubts about it. It is believed that even Parashara had left this issue unresolved because all instruments and implements connected with the determination and measurement of Time are man-made and not error-free.

Hindu Astrology is based on Equal House System i.e. the entire sign represents one house or bhava; Sripati's Unequal House System is confusing. Each of the twelve signs of the zodiac is further divided into specific kinds of divisions or Vargas which are sixteen in number viz., (1) Rasi, (2) Hora, (3) Drekkana, (4) Chaturthamsa, (5) Saptamsa, (6) Navamsa, (7) Dasamsa, (8) Dwadasamsa, (9) Shodasamsa, (10) Vimsamsa, (11) Chaturvimamsa, (12) Bhamsa, (13) Trimsamsa, (14) Khavedamsa, (15) Akshavedamsa, and (16) Shashtiamsa. Each varga has been assigned a specific role and significance. Using these sub-divisions the Sthanabala, the Digbala, the Kalabala, the Cheshtabala and the Ayanabala of planets, and the Bhavabala of houses is determined. There are certain schools that divide the zodiac into ninety-six Ashtamsa divisions or divide the zodiac into one hundred thirty two Ekadamsa divisions, and there are those that divide each sign into one hundred fifty Nadi amsas. Satyacharya is of the view that if the correct Nadi amsa is not known, the correctness of the time of birth cannot be decided. But a majority of these sub-divisional charts are seldom studied and applied. The basics of Nadi method are said to spring from the Law of Resonance related to cosmic interactions, according to which law a small fluctuating force can have large consequences. Varahamihira and Kalyanvarma attach great importance to Drekkana. Varahamihira assigns the three Drekkenas the lords of the lagna, the 5<sup>th</sup> and the 9<sup>th</sup> house. Kalyanvarma insists that drekkana results should be predicted if the Drekkenas and their lords are strong and aspect the lagna. The higher divisional charts are more sensitive to birth-time errors. Parasara tells us that from the Bhamsa i.e. the Nakshatramsas is

to be judged one's strengths and weaknesses pertaining to one's personality and character; overall valour and persistence; peace of mind; emotional state, proneness to quarrels and disappointments; diplomatic skills; proneness to uneasiness, unhappiness, scepticism and tension; generosity, righteousness, and respect for tradition; organizational ability; material gains and spirit of compassion and humility. The Bhamsa is seldom consulted.

Hindu Astrology evolved the planetary Dasa Systems for timing of events on the premise that the influences that were operative at birth affect all departments of life. If the planet is strong and auspicious its dasa would be beneficial, and if the planet is ill-disposed and evil its dasa would be bad and even disastrous. The dasas (planetary major periods) or antra-dasas (planetary sub-periods) of the lords of the 2<sup>nd</sup> and the 7<sup>th</sup> from any bhava or the karaka (significator) of that bhava and of those planets associated with these lords through conjunction or aspect prove detrimental to matters signified by that bhava. The dasas and the antra-dasas of strong benefic planets situated in the trikonas (trines), or in the 2<sup>nd</sup> or the 11<sup>th</sup> house from the lagna give wealth and happiness. There are many Dasa Systems mentioned in the texts but the Vimshottari Dasa spanning 120 years is more in vogue. The first dasa at the time of birth is that of the planet which rules the nakshatra (constellation) occupied by the Moon. Very few people live that long to experience the dasas of all nine planets. The dasas are based on the length of the Solar Year measured in terms of the time taken by the Sun from the very beginning of the first degree of Aries to the end of the thirtieth degree of Pisces sign. The year of the Vimshottari dasa is of three hundred sixty days. The marginal difference affects the exact timing of events. The Vimshottari dasa-system depends on the placement of the Moon in a particular nakshatra, the ancient texts insist that the position of the Moon at the time of commencement of a dasa is also required to be taken note of, the good or the bad positioning of the Moon with reference to the lagna rising at that moment and other planets will indicate whether the good results expected during the course of the dasa would materialise or not, and whether the bad results would be more intensely felt. This aspect is often ignored because in the absence of the knowledge of the exact time of birth and the correct Ayanamsa, it is not possible to arrive at the exact time of the commencement of any

dasa. Predictions based on nakshatras are held to be more reliable. The Hindu Panchangas use Chitrapaksha ayanamsa based on the premise that the beginning of Aswini is exactly 180 degrees away from Chitra nakshatra.

The Ashtakavarga method of prediction is as important as the dasa systems based on the natal position of the Moon. This system is based on the progression of the seven planets from their respective radical positions and from lagna, and on the actions and inter-actions of the transiting planets with reference to their natal positions and the lagna. It helps in determining the general strength of planets and bhavas, in anticipating occurrence of future events of importance, in forecasting Gochara or transit results and in determining longevity. Planets in exaltation, in own house, in the kendras, in the trikonas or in the upachayas become ineffective if they do not gain four or more benefic bindus in their Ashtakavarga. Planets occupying debilitation or inimical signs or trika-bhavas or associated with the lord of the sign occupied by Mandi but having more than four benefic bindus confer favourable results. Planets transiting the signs which have more than twenty-five bindus in their Ashtakavarga give better results. The results depend upon the bhava which the planet occupies and they pertain to matters indicated by the bhava and those signified by that planet. All planets influence the bhava they occupy. With regard to Saturn, Dhruva Nadi tells us that the transit of Saturn over the radical position of the lords of the 6<sup>th</sup>, the 8<sup>th</sup> and the 12<sup>th</sup> are difficult periods and that Saturn afflicts those bhavas that he occupies and aspects and by occupying the 8<sup>th</sup> from them.

Planets devoid of sambandha (relationship) are restricted in their effects. Planets establishing sambandha give rise to yogas, Rajayogas or ava-yogas or yogabhanga (destruction of yoga). No planet acts alone, it becomes an active participant by having established an unavoidable relationship with one or more planets. All yogas are basically geometrical configurations effected by planets in mutual relationship and indicate the possible pattern of life of individuals. The discerning eye is able to locate and identify these yogas. There are several instances where the texts do offer differing constitution and interpretation of one and the same named yogas, in such instances experience alone comes to the rescue of the prognosticator. The failure of the yogas to give the anticipated

or expected results can in most cases be attributed to the weak status of the dispositors (the lord of the sign occupied) of the yoga-forming planets rather than the weakness of the planets involved in the yoga formation. The affliction suffered by the yoga-causing planets and the planets associating with them needs to be closely examined in the light of their residential strength and the Awastha gained by them, and with reference to the nakshatras influenced by them. Planets establish sambandha through aspects. The result of an inimical planet aspecting a planet from an inimical sign will not be the same as the results of the aspect of the planet from an inimical sign on its own sign which is the inimical sign for its occupant but the sign occupied by the aspecting planet is a friendly sign of the planet aspected. This kind of subtlety very often observed is more often ignored and not properly weighed. As a matter of fact, each subtle variation, brought about by the arrangements of planets in the twelve signs, introduces a change in the ultimate outcome of results.

The conjunction of the same two or more planets occurring in different bhavas (houses) primarily gives different results for different lagnas on account of different signs and bhavas of occupation and different bhavas owned by the planets with reference to the different lagnas, and secondarily on account of the influence having different effects exerted by other planets on the planets in conjunction. For some lagnas the conjunction of planets in a particular sign and bhava might give rise to yoga or Rajayoga and for others, be of no benefic consequence whatsoever or give bad results only. There are certain yogas which indicate gain of riches and prosperity, and the same yogas are also considered as a case of affliction, for example, the conjunction of the Moon and Mars which gives good results for Aries and Pisces lagnas if it is aspected by Jupiter. However, most yoga i.e. planetary combinations are mutually exclusive and uniquely defined, and their definition cannot be distorted nor their conditionality violated.

In actual practice, the Navamsa-chart and the other sub-divisional-charts, and the Maitri of planets and their Awasthas are seldom referred to and seriously considered, and the nakshatra-wise location of planets and the Tara-chakra, and the Ashtakavarga calculations and the Gochara are almost ignored. Moreover, there are certain issues that in the light of present circumstances appear

not to have been adequately handled by our ancient seers, for example, the most significant question pertaining to employment and profession one is most likely to adopt? Varahamihira and Jaimini classified the professions then prevalent on the basis of caste. Jaimini had even anticipated and listed the present-day prevailing professions but did not elaborate. Was he not able to exactly foresee periodic changes of social conditions? Saravalli states that Jupiter and Venus in mutual yoga-formation give wealth through knowledge, which statement can be interpreted in many ways. That money comes through a vocation connected with Vidya is a fact that cannot be refuted but this does not specify the exact nature of profession. Why such like issues did not receive the attention they deserved, is the question that is often asked. But then, as has once been said, there are still many whys lingering even in other sciences that are highly developed and accepted as reliable.

A responsible astrologer anticipates the future planetary configurations and he conducts an advance study of their effects, which preparation comes to his aid while foretelling dasa-results in the light of the Gochara effects. Between 14<sup>th</sup> April and 10<sup>th</sup> May of 2003 A.D. the world witnessed six planets viz, the Sun, Venus, Mars, Jupiter, Rahu and Ketu, simultaneously transiting their respective signs of exaltation, Saturn was transiting Gemini, its friendly sign, and Mercury was in conjunction with the exalted Sun. When the Sun happens to occupy its exaltation sign Mercury can never be in Virgo sign, and if Mercury is in Virgo then the Sun and Venus can never occupy their exaltation signs. An individual born with four exalted planet is a rarity but those born with five or more planets are rarer still. During the same period from the late evening of 2<sup>nd</sup> May up to the early fore-noon of 5<sup>th</sup> May, the Moon had remained in Taurus, its exaltation sign. The Moon also transited Kritika, Rohini and Mrigshira nakshatras whose lords were then exalted. During this brief period it is certain that somewhere in this world a few persons having six or seven exalted planets have taken birth. It would be an interesting and valuable experience to study their horoscopes. We are aware of Shri Rama born with five tara-grahas occupying their respective signs of exaltation, all distributed in the four kendrasthanas, and we are also aware of Lankapati Ravana also born with five exalted tara-grahas distributed in the four kendras but with a variation. Both are still remembered, the former much

respected and adored, and the latter though despised yet greatly admired for his dedication, might and learning.

The results about all astrological problems should be deduced from the relevant bhava, its lord, its karaka and their dispositors in the light of the intricacy displayed by the various yoga-formations obtaining at the time of birth or query. Cruel planets require special attention for they are mischievous, their evil propensity is kept under check by their association with natural benefics occupying and aspecting auspicious bhavas. Rudrabhatta asserts that the results ascribed for conjunction or occupation should be read as applying to aspects and vice-versa, and Kalidasa contends that planets situated in friendly signs or exaltation signs ruling or tenanting evil bhavas do not have their goodness entirely destroyed and if the evil bhavas are weak they do not afflict their occupants as much. Srutakirti is of the view that natural benefics situated in the trikabhavas from the lagna or the Moon confer favourable results and not the natural malefics, in which regard Vaidyanatha qualifies that such benefics should not in any manner be influenced by malefics and the 4<sup>th</sup> house must remain rid of malefic influences. Natural benefics do not ordinarily spoil the bhava they occupy but they do not confer their good results in full if they are in the 3<sup>rd</sup>, the 6<sup>th</sup> or the 12<sup>th</sup> house from the lagna or behind the Sun. The nakshatra dispositor of the lord of the dasa should not be the lord of an evil house or occupy an evil house. In Hindu Astrology the effect of an aspect depends on the nature of a planet aspecting and not on the type of aspect, the reading of the effects of fractional aspects is usually avoided.

Very often Indian astrologers take recourse to Nama nakshatra where no horoscope or birth data is available. They identify the birth-star from the first syllable or letter of the name. This practice has many faithful followers who depend on Prasna-chart for making predictions with reference to the Nama nakshatra-pada of a sign. This practice has several drawbacks and is not reliable. The argument offered that the sound vibrations of names have direct bearing on events past, present and future is not sustainable because it is not logical. There are several Sanskrit sounds that have no equivalent in other languages, and the same name is pronounced differently in different local dialects.



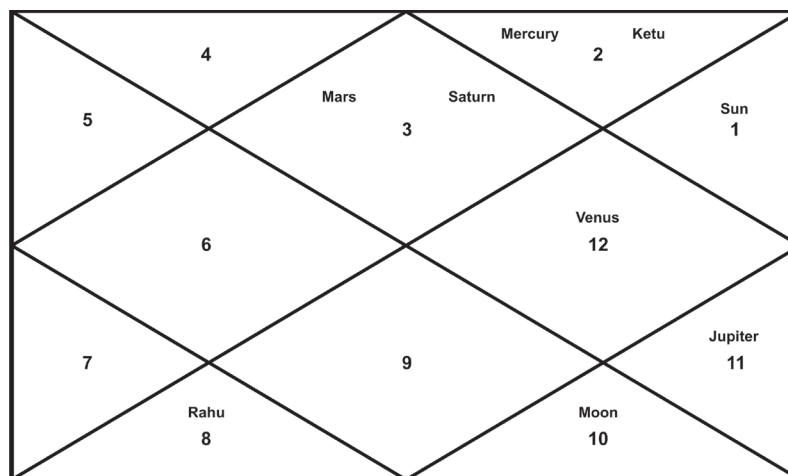
Parashara holds the 5<sup>th</sup> house as representing learning, and that the lord of the lagna situated in the 8<sup>th</sup> house makes one adept in occult science. According to Satyacharya, Mercury rules astrology, Varahamihira tells us that the Sun in Gemini or the Moon in Leo aspected by Mercury makes one a capable astrologer, Prithuyasas has held that one with the Moon in Cancer may be an astrologer, Kalyanvarma states that the conjunction of the Moon, Venus and Saturn or of the Sun and Mars in the 10<sup>th</sup> house from the Moon makes one an able astrologer and Ramanujacharya tells us that Mercury situated in the 4<sup>th</sup> house or the Sun and Mercury conjoining in the 2<sup>nd</sup> house or the Sun, Mercury and Rahu combining in the 5<sup>th</sup> house makes one learned in astrology. According to Kalidasa, Mercury and Jupiter are the karakas of astrology. If Mercury is situated in the 5<sup>th</sup> house from the lagna and Jupiter, aspected by Saturn, is in the 8<sup>th</sup> house preferably in its sign of exaltation then one conducts research in occult sciences and writes on shastras. Mridula Trivedi avers that the 2<sup>nd</sup> and the 10<sup>th</sup> house from the lagna have control over the occupation of the native whereas the lords of the 2<sup>nd</sup> and the 10<sup>th</sup> signs of the natural Zodiac, Venus and Saturn, are causative or karakas of career, and that no vocation can be decided by a single planet or graha. The term, Graha, means anything which has the power to seize, attract or influence, and not all grahas are Lokas or all Lokas, Grahas; Loka is the Sanskrit term for planets. The lagna, the two luminaries, the five tara-grahas and the two chaya-grahas add up to ten grahas out of these the two chaya-grahas are not Lokas.

In the following pages are discussed a few horoscopes that high-light some of the avoidable errors and omissions that are inadvertently made while predicting future events. These horoscopes, barring two, belong to common people like us who often cross our path in the streets, in the malls, in restaurants and in trains etc. They are the ones who constantly dream about their future, who aspire, plan and strive for better tomorrows. They are the ones who want to know where they really belong and are being led to by Fate. A perusal of the following studies will indicate to the committed keen prognosticators some of the important areas that regardless of the difference of opinion that exists amongst ancient and present-day writers can be easily identified and require a closer and more careful examination. In this short elucidation controversial

matters have been avoided and only the time-honoured Parashari principles have been followed. The intricacy involved in applying those principles has been briefly explained.

# CASE STUDY - 1

## AN OVERVIEW



### Rasi Chart:

Gemini lagna 25:28:09, Mars 20:11:06 and Saturn 08:52:47 in Gemini, Rahu 25:55:03 in Scorpio, Moon 15:05:37 in Capricorn, Jupiter 19:48:13 in Aquarius, Venus 15:48:13 in Pisces, Sun 28:31:44 in Aries, Mercury) 08:31:33 and Ketu 25:55:03 in Taurus.

### Navamsa Chart:

Taurus lagna, Moon in Taurus, Ketu in Leo, Venus in Scorpio, Sun and Saturn in Sagittarius, Rahu in Aquarius, Jupiter and Mercury in Pisces and Mars in Aries.

The native of this horoscope was born when the Moon was transiting Sravana nakshatra (constellation). Taurus navamsa is the 8<sup>th</sup> navamsa sub-division of Gemini sign, in which regard Mansagari states that the person born in the 8<sup>th</sup> navamsa of the sign rising in the lagna (ascendant) will be evil, jealous, unhappy, blessed with many issues, laborious, but whose labours will not yield results at the appropriate moment; in other words, such a person will not be

fortunate in many respects. This is a sweeping observation made by Janardan Harji that does not seem to take into account the nature of the sign and the nature of the navamsa rising in the lagna nor the qualities, strength etc; of their lords and lords of other bhavas. Observations of this nature should not be literally applied for they are quantitative and broadly applicable at macro-levels only, they should be related with several other qualitative indications, factors etc; that the overall intensive study of a horoscope is bound to reveal and which demand our proper notice and attention.

In the present case, the rising-point of the lagna is in Punarvasu, a Kshema nakshatra ruled by Jupiter, Mars, ruling Sampata nakshatras and occupying a neutral sign is also in the same nakshatra. The lord of the lagna situated in its intimate friend's sign and in Kritika, a Param-mitra nakshatra ruled by the exalted Sun which is also in the nakshatra, and the lord of the navamsa rising in the lagna occupying its friendly exaltation sign but Uttara Bhadrapada, a Pratyari nakshatra ruled by Saturn, are mutual naisargika (natural) friends, and the active benefics for Gemini lagna. The lord of the lagna, who is also the lord of the 4<sup>th</sup> house, is relegated to the 12<sup>th</sup> house which is a trika-bhava (cadent house) and which particular situation of the lord of the lagna is ordinarily not considered favourable. In this context B.V.Raman writes that the lord of the lagna occupying the 12<sup>th</sup> house will give the same results as in the 8<sup>th</sup> are produced, that is, the person will be learned, possess gambling tendencies, be interested in occultism and have a mean character; if the lord is strong the native will take pride in helping others, have a number of friends, be religiously inclined and have a peaceful and a sudden end; additionally, because of the lagna-lord occupying the 12<sup>th</sup> house there will be many losses, visiting of holy places and no success in business enterprises, the person will spend inherited wealth on charities and other deserving causes, emotionally balanced he will dedicate himself for public weal. In this very context Mansagari states that the person will be rude in speech, evil and lowly in conduct. But, Taurus navamsa rising in Gemini lagna is a benefic navamsa, and Gemini is also a benefic sign. Here at, the lord of Taurus navamsa, Venus is situated in its sign of exaltation in the 10<sup>th</sup> house from the lagna and in a kendrasthana counted from the bhava occupied by the lord of the auspicious 9<sup>th</sup> house. Even though Mars and Saturn happen to conjoin in the lagna, the lagna-

kendra is aspected by Jupiter situated in the 9<sup>th</sup> house as the lord of the sign occupied by the lord of the navamsa-lagna. Therefore, the evil ordained for the 8<sup>th</sup> navamsa rising in the lagna or for the lord of the lagna occupying the 12<sup>th</sup> house from the lagna or for the occupation of the lagna-kendra by two cruel natural benefics has not come to pass, and this native is learned, intelligent, good in speech and behaviour, has no inclination towards evil and sinful acts, and is not a spend-thrift.

The texts do state that if the lord of the lagna situated in a trika-bhava is in conjunction with a malefic planet or if the lagna is occupied by malefics and the lord of the lagna is weak in strength then the person will not be physically strong, will be afflicted by various ailments, and generally remain worried, but the aspect of Jupiter on the lagna and on its own dispositor imparts the required strength to the lagna and thus to the lagna-lord. The lagna and/or the lagna-lord or the lord of the sign occupied by the lagna-lord associating with the lord of the 9<sup>th</sup> house and especially aspected by Jupiter from the 9<sup>th</sup> house generally makes one fortunate; with these conditions having been adequately met this native can never become wayward or commit evil deeds even if at times he happens to harbour evil intentions which is owing to the association of Mars, a cruel and a fiery planet, with the lord of the 9<sup>th</sup> house.

Through yet another sweeping statement Janardan Harji tells us that a person born on a Monday will suffer pain in the eighth and in the eleventh month after birth owing to (the evil disposition) of the Moon; the sixteenth and the twenty-seventh years will be troublesome where after the person can expect to live up to the age of eighty-four years. The Moon is the lord of Monday and in the present case it occupies the 8<sup>th</sup> house from the lagna, though in its own nakshatra is in a sign ruled by Saturn. Capricorn sign, which is strong during night-time and is also the exaltation sign for Mars, falling on the 8<sup>th</sup> house from the lagna has not been assigned evil results, the texts state that the person will be learned, knowing, proud, able, a very keen observer and good worker, brave and generous provided the 8<sup>th</sup> house and its lord are strong and associated with benefic planets. But, Capricorn sign happens to be one of the Prashtodaya signs situated wherein benefic planets generally become incapable of conferring good results. As is seen, the Moon, the lord of the 2<sup>nd</sup> house, situated in the 8<sup>th</sup> house in

Capricorn sign and in its own exaltation navamsa is aspected by Mars, the evil lord of the 6<sup>th</sup> and the 11<sup>th</sup>, occupying the lagna in conjunction with Saturn, the lord of the sign occupied by the Moon. Vaidyanatha states that if the Moon is in the 8<sup>th</sup> house from the lagna the person will be fond of strife, generous and forgiving, fun-loving and an eager learner or student. The Moon signifies the Mind, if vested with the prescribed strength it invariably gives very good results. Rudrabhatta tells us that if the Moon is strong then the Sun, signifying the Atman, also becomes strong; and if the Sun is strong then the Moon also becomes strong. Moreover, a weak Moon renders all other planets weak, and the weak Moon adversely affects longevity. The situation of the Moon in the 8<sup>th</sup> house does not by itself render the Moon weak or evil.

Rudrabhatta asserts that the Moon situated in either the 6<sup>th</sup> or the 8<sup>th</sup> house from the lagna even if in conjunction with a benefic planet but aspected by a malefic planet or malefics does not bestow a life span exceeding one month but does not cause balarishta by merely occupying these bhavas when conjoined with a benefic. Bhattotpala too concurs with this opinion. Rahu is capable of afflicting the Moon and also the 4<sup>th</sup> house from the lagna of which house the Moon is the karaka. The affliction caused by Rahu can be very severe; and the affliction that Saturn can cause to the Moon is no less evil in its results. The afflicted Moon and the afflicted 4<sup>th</sup> house and its lord gives an unsteady mind, weak lungs and other ailments related to the fluids in the body. The Moon, not afflicted by Rahu or not aspected by a benefic but aspected by a papa-graha, if situated in the 6<sup>th</sup> or in the 8<sup>th</sup> house from the lagna can give blood-circulatory ailments. At the time of his birth this native was under the influence of the Saturn's antra-dasa in the Vimshottari-dasa of the 8<sup>th</sup> house Moon in which context Sarvartha Chintamani states that the person will not enjoy sound health during the first year of life.

Saturn situated in the 6<sup>th</sup> house from the Moon generally gives various physical ailments or problems connected with one's well-being and welfare, and so does the conjunction of the lords of the 6<sup>th</sup> and the 8<sup>th</sup> particularly if occurring in the lagna for the lagna signifies the physical self. In which event, because of the aspect of the lord of the 6<sup>th</sup> on the 4<sup>th</sup> house there cannot be much happiness in life even when in possession of all kinds of material wealth, and

because of the lord of the 11<sup>th</sup> associating with the lord of the 8<sup>th</sup> there can also not be easy earnings nor an easy living. Cruel planets occupying the lagna or aspecting the lagna give a weak constitution depending upon the intensity of affliction caused by them. The texts affirm that the lord of the 6<sup>th</sup> in conjunction with an evil planet in the lagna can give an injury caused by a quadruped notwithstanding the fact that the lord of the 6<sup>th</sup> occupying the lagna while not conferring happiness or a peaceful family life can give a person a large family, make him a destroyer of foes and the one who adheres to his words and decisions. The lord of the 8<sup>th</sup> similarly situated can become an indicator of death following a prolonged period of illness, it can cause many obstacles in life, and one obtains wealth through favour of superiors and commits sinful deeds. Jatakalankara is of the view that the lord of the 6<sup>th</sup> house situated in an odd sign or its exaltation sign associated with a malefic planet makes one suffer at the hands of enemies or through an un-diagnosable disease.

A reading of the texts indicates that the aspect of a planet on a vacant bhava is least effective; its effect comes into play only when the bhava that is aspected is occupied by some planet. According to Varahamihira the amsa occupied by the aspecting planet and the amsa occupied by the aspected planet both have a subtle role to play in the final outcome of results but in accordance with the respective relative strength gained by them. If the aspecting planet is devoid of strength its aspect will not give the assigned expected results and even prove harmful. The mutual aspect between two planets does not produce the desired results owing to the conflict caused by their relative strength, disposition, etc.

Mars occupying Gemini sign makes one good-looking, able to withstand various hardships, possess vast knowledge, and be adept, very intelligent, dutiful, and fond of travelling, benevolent and a doer of favourable good deeds. Gemini is a benefic sign that is ruled by Mercury, a natural benefic. But, Mercury is not favourably inclined towards Mars which is a papa-graha for Gemini lagna by virtue of ruling the 6<sup>th</sup> and the 11<sup>th</sup> bhavas; Mars by virtue of ruling the 3<sup>rd</sup> and the 8<sup>th</sup> bhavas is a papa-graha for Virgo lagna, also ruled by Mercury. Mars occupying the lagna-kendra makes one rude in behaviour, hard-hearted, brave and valiant, an unexpected doer of good deeds, short-lived, given to self-pride, handsome and restless. In the present case, Mars occupies its own Aries navamsa sub-

division of Gemini sign and that means more pronounced will be the results indicated. Even though B.V.Raman states that if the lord of the 6<sup>th</sup> house occupying the lagna is well aspected, the person may join the army as a soldier or as a Commander consistent with the strength or otherwise of its disposition or if weak, the person will become a robber or a leader of a criminal gang, but here Mars as the lord of the 6<sup>th</sup> occupying the lagna is casting its aspect on the Moon in which regard Saravali states that whereas it will make a one attain a position of importance the person will reap gains from other women, will be devoid of son and be ill-tempered; and because the Moon is in Taurus navamsa sub-division of Capricorn sign the person will be more interested in others' wives, amorous and have many people serving him. The Moon situated in Capricorn is not at all badly placed, for such a Moon makes one learned, determined and steadfast, truthful, honest and dutiful, progressive, popular, not evil-tempered, good-looking, slim though greedy and not very enthusiastic. Mars generally suffers affliction through Saturn, in which event it is not considered strong in aspect, occupation etc. Saturn restricts Mars even if it does not improve Mars.

The primary basis for results of conjunction of planets is the nature etc; of the sign and the amsas occupied by them along with their own basic qualities and lordship. The strength and disposition of the lord of the sign of occupation, the lord of the navamsa of occupation and the lord of the nakshatra of occupation are the final determinants. Usually malefic planets conjoining in a benefic sign spoil the benefic significations of the sign of occupation, and of the bhava it forms as counted from the three standard lagnas; but all planets retain an upper-hand by occupying their own or exaltation navamsas or own or favourable nakshatras. Saravali tells us that if Mars and Saturn combine in the lagna then the person though successful in his various efforts and struggles will nevertheless be anti-mother, short-lived and generally unfortunate. Saturn in occupation of Gemini sign makes one laborious and hard-working but does not confer peace and comforts, good behaviour, earning, wealth etc; and when situated in the lagna-kendra it generally does not give much happiness nor good health nor much success and prosperity. Mansagari states that whereas Mars in the 6<sup>th</sup> house from the Moon tends to make one wayward, have many enemies and become afflicted by some kind of a physical ailment, Saturn likewise



situated makes one suffer much, be capable of withstanding all those sufferings and be short-lived. But then, Saturn in occupation of a friendly benefic sign and a benefic navamsa ruled by Jupiter and aspected by Jupiter does not produce more of its known evil results even if it does not happen to confer many good results. The general perception is that Saturn situated in the 3<sup>rd</sup>, in the 6<sup>th</sup> or in the 11<sup>th</sup> house from either the lagna or the Moon or during the course of its transit through these bhavas confers yoga-results.

Saturn in conjunction with the karaka of brothers and aspecting the 3<sup>rd</sup> house from the lagna or the Moon, does not give brothers, and accordingly this native has not been blessed with a brother and is the only child of his parents; Saturn is also aspecting the 10<sup>th</sup> house from the lagna. Saturn tends to destroy the significances of the bhava it occupies as well as of the bhavas it aspects and therefore, its aspect on the 10<sup>th</sup> house is not gainful, it is not good for the welfare of one's father and is an indication of *Alpayu*, but the texts state that if one survives the person becomes fortunate. However, for Gemini lagna Saturn is more the lord of the auspicious 9<sup>th</sup> house than that of the 8<sup>th</sup>, and a *yoga-karaka*, and therefore, its conjunction with the lord of the 11<sup>th</sup> made the father of this native prosper during the course of the native's major period or *dasa* of Mars occupying the 4<sup>th</sup> house from the 10<sup>th</sup> and during the course of the native's *dasa* of Rahu situated in the 9<sup>th</sup> house from the 10<sup>th</sup> house. Moreover, *Jatakabharanam* states that whereas Mars and Saturn conjoining either in the lagna or in the 7<sup>th</sup> house from the lagna aspected by another cruel planet (the Sun) will not confer more than a very brief span of life but this conjunction occurring in the lagna aspected by Jupiter from a *trikonasthana* will give rise to a formidable yoga and *Rajayoga* depending upon the relative strength of the aspected and aspecting planets. This is a unique observation. Jupiter casting its aspect on the lagna-kendra from a *trikonasthana* will either be in the 9<sup>th</sup> or aspecting the 9<sup>th</sup> house without being aspected by the aspected planets. The occupation of the lagna-kendra by a *papa-graha* which is aspecting the Moon and the 10<sup>th</sup> house, and also its conjunction with the lord of the 9<sup>th</sup> made this native struggle and suffer much hardship in his efforts to achieve his pre-determined goals that of qualifying as a Chartered Accountant and attaining a good career-opening which he eventually did.

The benefic aspect of Jupiter on the lagna from the 9<sup>th</sup> house,

as the significant lord of the 10<sup>th</sup> house, and on the lords of the 9<sup>th</sup> and the 11<sup>th</sup> which houses are formed by their moolatrikona-rasis, made this native emerge successful but not before experiencing the pangs of despair etc; and soon thereafter made him obtain his first employment as the Department Head in an organisation of repute which event heralded the commencement of the operation of the Rajayoga described by Dhundhiraja. Jataka Parijata states that if there is a Rajayoga then it will come into operation after the completion of years in age as is the number of benefic bindus contained in the lagna and the person will attain education, ruling powers and position, wealth and success. This native was declared successful in his C.A. Examinations in his twenty-sixth year of age, and his lagna contains twenty-six benefic bindus in the Sarva Ashtakavarga; he got his service appointment two days after his twenty-sixth birthday. Jupiter may be the lord of the Badhaka-sthana for Gemini lagna, and also afflicted by Kendradhipati- dosha and situated in not friendly malefic Aquarius sign but Varahamihira tells us that when Jupiter is in Aquarius sign it will give the results of its occupation of Cancer sign which is its sign of exaltation and the person will be possessed of great wealth and gems, wife and children, enjoyment, intelligence and happiness. Saravali does not favour Jupiter's situation in Aquarius sign for which it has assigned bad results but states that if Jupiter is in the 9<sup>th</sup> house from the lagna it will make one remain engaged in works of auspicious nature, be learned, very fortunate and enjoy Rajayoga; the person will rise to become a royal minister, a leader or a chief. B.V.Raman tells us that the lord of the 7<sup>th</sup> house occupying the 9<sup>th</sup> makes one prosper in foreign lands, get a noble and a lucky wife, and if the lord of the 10<sup>th</sup> occupies the 9<sup>th</sup> house then the person will be a spiritual stalwart, who follows a hereditary profession, on whom the father will exercise a great influence, be a dutiful son and do many chartable deeds.

Of course, one single planet on its own cannot make a person very fortunate or cause a Rajayoga to arise; there are several other factors that combine to cause such results to materialise. Therefore, Satyacharya has given due importance to the Cheshtabala acquired by planets, planets strong in Cheshtabala make one very fortunate and cause significant Rajayogas. He states that planets which are victorious in Grahayuddha, which are in retrograde motion, which

possess bright rays, the Sun and the Moon in Uttarayana, are all strong in Cheshtabala and the yogas caused by planets strong in Cheshtabala readily confer their ordained results. Kalyanvarma reiterates that planets afflicted by cruel planets or defeated in planetary-fight by an inimical planet, occupying sign of debilitation or debilitation navamsa, occupying a trika-bhava or devoid of strength, are incapable of conferring good results. The ancient dictum is that planets occupying their sign of exaltation or a friendly sign or own navamsa become yoga-karakas, and that the planet that is situated in the 10<sup>th</sup> house from the lagna in its exaltation sign becomes an exceptional Rajayoga-karaka, but Rajya or success in one's endeavours is generally gained during the course of the dasa or antra-dasa of the planet ruling or occupying the 10<sup>th</sup> house or of the planet influencing the 10<sup>th</sup> house and the lagna.

The lord of the 10<sup>th</sup> house occupying the 9<sup>th</sup> house from the lagna makes one possess an excellent temperament and attitude, gain good friends and well-wishers, and whose mother will be a very able, competent, dutiful and truthful woman. The 10<sup>th</sup> house complements the lagna-kendra and the 4<sup>th</sup> house. The lord of the 9<sup>th</sup> house, be it a benefic or a malefic or simultaneously ruling an evil bhava, situated in the lagna makes one devoted towards God and towards one's own teachers and serve them sincerely and with faith; the person is usually intelligent, fearless and courageous though a miser and aristocratic in attitude, behaviour and speech. According to Parashara the lord of the 9<sup>th</sup> or the lord of the 10<sup>th</sup> simultaneously ruling either the 8<sup>th</sup> or the 11<sup>th</sup> house does not confer yoga or Rajayoga, but vide Kalidasa, Saturn ruling the 8<sup>th</sup> and the 9<sup>th</sup> is a benefic planet for Gemini lagna. This native attained his goal and allied status soon after the commencement of the antra-dasa of Venus in the dasa of Rahu occupying the 6<sup>th</sup> house aspected by the lagna-lord, and aspecting the 10<sup>th</sup> house, and whose dispositor is otherwise situated in the lagna-kendra in conjunction with the lord of the 9<sup>th</sup> house aspected by the lord of the 10<sup>th</sup>. Venus occupying the 10<sup>th</sup> house from the lagna is in a trikona-bhava from Rahu in a kendra-bhava from the lord of the 9<sup>th</sup> and from the lord of the navamsa it itself happens to occupy. Venus is in Scorpio navamsa sub-division of Pisces sign. Varahamihira states that if a planet is in a good house but is in its debilitation or unfriendly navamsa it gives mixed results, this native was stalked by anxiety and apprehension

during the course of the antra-dasa of Venus. Phaladeepika tells us that cruel planets in a Shirshodaya rasi do not confer much evil results and all planets occupying Ubhayodaya rasis confer mixed results; here, Rahu tenants a Shirshodaya rasi and Venus, an Ubhayodaya rasi.

The wise more experienced practitioners of astrology unfailingly consider the Udu-dasa effects of planets alongside their Gochara effects. Phaladeepika reminds us that the strong dasa-lord will also confer results according to the bhavas it transits during the course of its dasa and according to the signs it transits, if they are in their own or friendly signs then the results in conformity with that sign and bhava will be more pronounced. At the time of the declaration of his C.A. Final examinations results Rahu, the dasa-lord, was transiting Cancer sign which is its moolatrikona-rasi; it was transiting the 2<sup>nd</sup> house from the lagna and also casting its trinal aspect on the bhava and sign occupied by Venus at the time of birth. At the time of securing the service appointment the Sun was transiting Taurus sign ruled by the antra-dasa lord; the lord of the dasa or the lord of the antra-dasa which ever is stronger at the time of birth and more beneficially disposed gives the results signified by it when the Sun transits the sign ruled by that lord. The dasa of Venus situated in its own sign or exaltation sign and in the 10<sup>th</sup>, the 11<sup>th</sup> or 12<sup>th</sup> house from the lagna confers much wealth and a place of pride, the antra-dasa of Venus gives similar results if at the time of birth Venus is situated in a trikona-bhava from the dasa-lord. Rahu, which is like Saturn in its nature and behaviour, has become a karaka-graha because it has attained Neechabhanga status by virtue of Mars, the lord of its debilitation sign, and Venus, the lord of its exaltation sign, both occupying a kendrasthana counted from the lagna, and because it is in its friendly Aquarius navamsa which is also deemed to be its own navamsa. Since such a Rahu was aspected by the lagna-lord therefore, success, promotion, upliftment, recognition etc; resulted for the native during the course of its dasa. Moreover, Rahu is in a sign that contains thirty-three benefic bindus in the Sarva Ashtakavarga and also occupies a Sadhaka nakshatra ruled by the lord of the lagna. Otherwise, Rahu dasa running its course during the time of one's educational pursuits is the worst thing to happen, there is either a break in education or one gives up education.

In the given birth-chart, with the exception of the Moon the rest six planets are in the Chakrardha governed by the Moon. Saravali states that if all seven planets are in the Chakradha governed by the Moon the person will be sweet and mild-mannered and very fortunate. The lagna also rises in the Hora of the Moon and that has made the native blessed with very good thoughts and ideas. The visible-half is dominated by planets; five planets are in the Apachayas and two, in the Upachyasthanas. Varahamihira in his Brihat Jataka while summing-up the chapter dealing with the Ashtakavarga states that planets in the Upachayas, in friendly and own bhavas and in their exaltation signs will give very good results but not those planets that are in the Apachayas, in signs of debilitation or unfriendly bhavas. Here at, two Upachayasthanas in the visible-half are occupied by planets that are in their signs of exaltation; Venus is in the 10<sup>th</sup> house in Pisces that has gained thirty-three benefic bindus, and the Sun is in the 11<sup>th</sup> house in Aries that has gained thirty-two benefic bindus in the Sarva Ashtakavarga, and both gain five benefic bindus each in their own Ashtakavarga. Therefore, in this case these two planets will tend to produce more of their good results and less of their bad results.

The texts in general insist that Jupiter and Saturn are neither natural or permanent foes nor friends; they are neutral towards each other. Mercury is a naisargika friend of Saturn but Saturn is neither inimical nor friendly towards Mercury. Brihat Jataka states that the planet in the 2<sup>nd</sup>, 12<sup>th</sup>, 11<sup>th</sup>, 3<sup>rd</sup>, 10<sup>th</sup> or 4<sup>th</sup> from any other planet becomes its temporary friend, according to some exponents the lord of its exaltation sign also becomes a friend; planets occupying the same sign i.e. when they are in conjunction, in the 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup>, 8<sup>th</sup> or 9<sup>th</sup>, are enemies, that the lords of two houses, the lord of the house named and the lord of the other house not named become friend, neutral and enemy respectively, and that this temporal relationship must be taken into account along with the naisargika relationship for a final determination of results. According to Satyacharya counted from the moolatrikona-rasi of the planet the 2<sup>nd</sup>, 12<sup>th</sup>, 5<sup>th</sup>, 9<sup>th</sup>, the lord of exaltation, 8<sup>th</sup> and the 4<sup>th</sup> lords are natural friends and the rest are not friends. In the given case, Mars and Saturn are conjoining in the lagna-kendra, whereas Saturn by virtue of its natural relationship is neutral towards Mars, Mars is inimically inclined towards Saturn, and therefore, taking

into account their temporary relationship as well Saturn becomes an enemy of Mars, and Mars, a bitter enemy of Saturn; thus they are afflicting each other. Saturn as the lord of the 9<sup>th</sup> house afflicted by the inimical lord of the 6<sup>th</sup> and the 11<sup>th</sup> cannot during the course of its own dasa and antra-dasas be expected to wholeheartedly advance the favourable indications of the Bhagyasthana. Mars and Jupiter are mutual natural friends but situated in the 5<sup>th</sup> and 9<sup>th</sup> from each other they have become temporary foes therefore, they will act as neutrals towards each other. Saturn and Jupiter similarly disposed will act less than neutrals and more as foes. Saturn and Venus occupying mutual kendras will act as intimate friends, Mars and Venus otherwise mutually neutral will act more as friends, Mars will be a friend of Mercury but Mercury will remain neutral, Venus will remain neutral towards Jupiter but the latter will be a friend, Mars and the Sun will be intimate friends but the Sun and Saturn will remain mutually neutral. Therefore, Jupiter in Aquarius sign in the 9<sup>th</sup> and Saturn in Gemini sign in the lagna appear to be in their inimical signs, thus situated these two can severely affect the mode of earning, and make one wander aimlessly in search of a suitable livelihood. This adverse impact is neutralised by Venus occupying a friendly sign in the 10<sup>th</sup> house and by the aspect of the Moon on its own sign falling on the 2<sup>nd</sup> house, which situation confers wealth and makes one adored. Because Saturn is in Gemini which is the sign ruled by an intimate friend it will not hinder this native's progress.

Phaladeepika states that a planet situated in a friendly sign during the course of its dasa or antra-dasa confers gains through friends, good family members, wealth, happiness etc; provided it is adequately vested with strength and is not afflicted. Sarvartha Chintamani reiterates that the yogas caused by mutually friendly planets produce very good results but not those caused by inimical planets even if they are strong and not afflicted. Brihat Jataka states that the planet that is ascending from its debilitation gives Arohani dasa and if such a planet occupies its navamsa of debilitation or an unfriendly navamsa it gives a worthless period, and that if a planet is in a good house and joins a similar navamsa it gives mixed results. On the whole the texts seem to make only one exception to this rule that in case the concerned planet is in retrograde motion then if it is in an inimical or in its debilitation sign or if it

occupies Vargottama-navamsa it will give results of the occupation of its exaltation sign even though Jatakabharanam states that a retrograde planet situated in its debilitation or inimical sign will cause one to commit evil acts and deeds and reside far away from one's own dear ones; some say that this would result if only malefic planets are retrograde.

As is seen in the given nativity all seven planets occupy six continuous signs beginning with Capricorn in which context Janardan Harji states that if from Capricorn up to Gemini all signs are occupied variously by seven planets then a Rajayoga will arise and the person will undoubtedly become a ruler. This particular Rajayoga also gives rise to Damini yoga and the person blessed with all kinds of comforts will perform his allotted tasks earnestly, will be learned, a ruler who will be generous, benevolent and popular. This yoga over-rides the distressing effects of the adverse positioning of planets such as Mars, Saturn and the Moon. Aries is the first sign of the Zodiac and is also known as Aja, in the given case it is occupied by a friendly planet that is hemmed between natural benefics occupying benefic signs; there are planets in the 11<sup>th</sup> house, in the 10<sup>th</sup> house and in the 3<sup>rd</sup> house which bhavas signify gains, karma and rajya and dhairya in the chart assigned to the Kalapurusha. These seven planets occupying continuous signs from the 6<sup>th</sup> house to the lagna besides influencing the signs and bhavas they themselves occupy also influence the remaining six vacant signs and bhavas thus activating all twelve signs and bhavas to become productive and confer good results.

The basis of all yogas is the strength of the lagna and the strength of the lord of the lagna. The lagna occupied or aspected by papa-grahas and inimical planets and not influenced by benefic planets generally remains weak and afflicted, and Phaladeepika reiterates that the kendras and the trikona-bhavas counted from the bhava under consideration if occupied or aspected by benefics and not by malefics confers strength to that particular bhava which will then give its good results to the maximum extent. The lord of the lagna occupying a trika-bhava or an inimical sign or its sign of debilitation or amsa, unaspected and not conjoined with benefics but with malefic planets weakens the lagna and subjects the lagna to various afflictions. Conjoining with Rahu or Ketu, the lord of the lagna if it is a natural benefic becomes afflicted and does

not cause much good even if it happens to occupy an auspicious sign and bhava. Any affliction suffered by the lord of the lagna invariably affects the lagna. In the present case, Mercury, the lord of the lagna, occupies the 12<sup>th</sup> house from the lagna and though situated in a benefic friendly sign it is in conjunction with Ketu not aspected by any benefic planet. Moreover, it is in its debilitation navamsa. Prima facie, Mercury is devoid of necessary strength. The lagna too appears to be weak and afflicted by the presence of two natural malefics which are lords of two evil bhavas, and is aspected by Jupiter afflicted by Kendradhipati-dosha and by occupation of a Vipata nakshara.

The weak and afflicted lagna and the weak and afflicted lord of the lagna do not permit unrestrained operation of auspicious yogas and Rajayogas and even cause yogabhanga to occur and give a weak physical constitution vulnerable to various kinds of ailments. The lord of the lagna and the lord of the sign occupied by the Moon, both in conjunction with fiery, cruel and malefic planets generally tend to restrain the other karaka-grahas from giving their good results. Here, the lord of the lagna is situated in Taurus sign which forms the 12<sup>th</sup> house from the lagna and Taurus sign falling on the 12<sup>th</sup> house indicates destruction or loss of wealth through women or through litigations with the state or important people. Mercury situated in the 12<sup>th</sup> house makes one inimical towards one's own well-wishers, and though wealthy be devoid of good sense or intelligence; as the lord of the lagna situated in the 12<sup>th</sup> it can make one very rude in behaviour, evil and lowly in thought and conduct, and as the lord of the 4<sup>th</sup> in 12<sup>th</sup> it does not give a long-lived father. Relegated to its neecha-navamsa it is also hemmed between cruel and malefic planets on which count the events signified by the bhavas it rules and of which it is the karaka are bound to suffer. But, Mercury along with Venus, the friendly lord of the 5<sup>th</sup> house and its friendly benefic dispositor and a functional benefic for Gemini lagna, is in Shubha-ubhayachari yoga with the exalted Sun; Venus, is exalted in the 10<sup>th</sup> house at a safe distance from the Sun and the Moon. Planets in occupation of their debilitation sign do not efficiently produce good results; they can during the course of their dasa or antra-dasa give undesirable or miserable results. Srutakirti reiterates that the dasa will be good or bad according to the strength or weakness of the bhava the dasa-lord rules and the bhava it occupies. Here, the



bhavas ruled and occupied by Mercury are not weak, and because of being in the 12<sup>th</sup> house the events etc; of which it is the karaka will flourish, in other words, it will make the native wealthy, learned, intelligent, influential and of a noble mind though easily fatigued and unexpectedly harsh. Jataka Parijata tells us that if the lord of the navamsa occupied by the lord of the lagna is exalted either in a kendra or in a trikona or in the 11<sup>th</sup> house in strength then one remains happy after attaining the age of thirty years. Jupiter though not in its sign of exaltation is in a trikona-bhava in the sign wherein situated it gives the results of the occupation of its exaltation sign, and most importantly Jupiter is in its own navamsa.

Varahamihira tells us that if the lord of the 12<sup>th</sup> is exalted and aspected by a benefic planet it will confer all kinds of comforts. In the present case, the exalted lord of the 12<sup>th</sup> that also has its moolatrikona-rasi falling on the 5<sup>th</sup> house and is a functional benefic, is aspected by its adhi-mitra (intimate friend), Saturn, which too is a functional benefic for Gemini lagna and which occupies the navamsa ruled by Jupiter; this situation gives rise to a Rajayoga and the native will earn easily, retain the wealth so acquired and go to Swarga-loka after death. There is the benefic aspect of Jupiter on the 5<sup>th</sup> house and on the lagna that has made the native acquire the highest level of educational qualification in his field of activity, given him a son, made him intelligent and enjoy the Rajayogas that are obtaining. Phaladeepika states that if the 5<sup>th</sup> house is either occupied or aspected by a benefic planet, the lord of the 5<sup>th</sup> not being combust occupies a significant bhava in its own or exaltation sign then Chattra yoga will arise conferring very good fortune, happiness from children, wealth, fame and esteem, intelligence, good communication, a sharp intellect and a Rajayoga. The effects emanating from the moolatrikona-rasis that form auspicious bhavas that are associated with benefics are experienced sooner than the rest. By virtue of Jupiter's situation of the 9<sup>th</sup> house the bhavas occupied, ruled and aspected by Venus have gained sufficient strength and fortification so as to produce good results only, and for which reason the adverse impact of ava-yogas that are obtaining and the subject matter of discussion will not be felt. Venus and Jupiter occupying a kendra or a trikona in strength can single-handedly destroy the evil effects of all ava-yogas and arishta-yogas.

Saravali notes that one born in the third Drekkena of Gemini lagna will be anti-women, possess a broad fore-head, will be tall with dry nails, feet and palms, have an unsteady wealth but will be a very determined and a stubborn person. In the present case, the third drekkena of Gemini lagna rises which is ruled by Saturn and is formed by Saturn's moolatrikona-rasi, Aquarius. Saturn occupies the Gemini drekkena whose lord, Mercury, is in the sign and drekkena ruled by Venus. In the birth-chart, Saturn aspects with its half-strength-aspect its own Aquarius sign that forms the 9<sup>th</sup> house containing thirty-one benefic bindus in the Sarva Ashtakavarga therefore, this sign is neither strong nor weak, and since the 9<sup>th</sup> house is occupied by Jupiter equipped with five benefic bindus in its own Ashtakavarga the positive impact of Aquarius sign will be felt in greater measure; this native will not waver while walking on the path of Dharma, he will ever remain engaged in good deeds and become a philanthropist. In the given situation, Saturn's half-strength aspect on Jupiter has conferred extraordinary level of education to the native who is of good conduct, enjoys an eminent position accompanied by all kinds of desired comforts; the trinal aspect of a planet is generally friendly and benefic in its effect. Venus, the lord of the navamsa rising in the lagna, exalted and in the 10<sup>th</sup> house from the lagna and in the 3<sup>rd</sup> from the Moon, makes one gain even from the low and the lowly placed. Venus is the most dominant planet in this horoscope.

Jataka Parijata tells us that if the lord of the 10<sup>th</sup> house being a natural benefic is conjoined with or aspected by another natural benefic and also occupies a benefic navamsa then it confers an executive position and ruling powers. The grant of an executive position and ruling powers basically depends on the relative strength of the lagna-kendra, the 9<sup>th</sup> house or the Bhagyasthana and the 10<sup>th</sup> house or the Karmasthana which is also the Rajyasthana, and on their respective lords. It has been often said that if the general welfare of the physical being of a person is not assured of what use would be the Bhagya yogas and the Rajayogas. One may state that a person is blessed with a strong and healthy physique owing to favourable Bhagya yogas but this is not always true. Rajayogas become effective and operational only when a person is destined to avail their benefits, that is, if the person is basically destined to experience the dasas of the Rajayoga causing planets, and not

otherwise, very rarely it is seen that the Deerghayu yogas, the Dhana yogas, the Bhagya yogas and the Rajayogas simultaneously occur, operate and become effective. An executive position and ruling powers are also conferred by the lords of the 9<sup>th</sup> and the 10<sup>th</sup> mutually associating involving the lagna, and when strong benefics occupy the 9<sup>th</sup> and the 10<sup>th</sup> bhavas in yoga with the three standard lagnas which is the case in the horoscope under consideration.

In this nativity the lagna is rising in Punarvasu nakshatra ruled by Jupiter that rules a Kshema nakshatra counted from Sravana nakshatra occupied by the Moon; Sravana nakshatra is the Janma nakshatra but it is not a happy nakshatra for the Moon to occupy because it rules the 7<sup>th</sup> house, a marakasthan. But, Jupiter and the lord of the lagna, Mercury, are in occupation of mutual kendras and therefore, Jupiter becomes a friend of Mercury, and even though not equally friendly, Mercury is not inimical towards Jupiter. Jupiter is in Vipata nakshatra ruled by Rahu, and Mercury ruling a Sadhaka nakshatra is in Kritika, its Param-mitra nakshatra, ruled by the Sun. Mercury forms a shubha-yoga with the Sun which situated in its exaltation sign occupies Sagittarius navamsa ruled by Jupiter and its own Kritika nakshatra. Mars, tenanted the lagna-kendra, rules the Sampata nakshatras but itself is in a Kshema nakshatra i.e. in Punarvasu; it afflicts the lagna. Saturn ruling Pratyari nakshatras occupies Aridra, a Vipata nakshatra ruled by Rahu; it too afflicts the lagna. But, Rahu is in Jyeshtha, one of the three Sadhaka nakshatras ruled by Mercury, and Ketu is in Mrigshira, one of the three Sampata nakshatras ruled by Mars. The nakshatra –wise position of planets and the nakshatras ruled by them should never be over-looked because on this factor depends the quality of their slated results.

Jataka Parijata draws our attention to an ancient principle and states that counted from the Janma nakshatra the dasas of the planets occupying the first nine nakshatras reflect the effects of the past, from the tenth to the eighteenth nakshatra, the future, and the results of the dasa of planets occupying the nineteenth to the twenty-seventh nakshatra bear no results. This native was born when the dasa of the Moon was in operation. The Moon, Jupiter, Venus, the Sun and Mercury occupy the set of nakshatras formed by the first nine nakshatras; Ketu, Saturn and Mars occupy the second set and Rahu alone occupies the third set. The dasas and the antra-dasas of planets occupying the Sampata (2<sup>nd</sup>), the Sadhaka

(6<sup>th</sup>), the Mitra (8<sup>th</sup>) and the Param-mitra (9<sup>th</sup>) confer wealth etc; the 5<sup>th</sup> is called the Uttpanna, the 8<sup>th</sup> is the Adhana and the 4<sup>th</sup>, the Maha nakshatra. Venus occupies the 5<sup>th</sup> nakshatra, a favourable productive nakshatra.

Mercury, the lord of the lagna, occupies the 12<sup>th</sup> house from the lagna. If the lord of the lagna occupies the 6<sup>th</sup> or the 8<sup>th</sup> or the 12<sup>th</sup> bhava in conjunction with or aspected by a cruel malefic planet and is in a cruel and malefic sign then one remains unknown and leads the life of an ordinary mortal. But, Mercury is not in a cruel malefic sign even though it does not impart strength to the lagna. However, Sarvartha Chintamani states that if Mercury is in the 12<sup>th</sup> house and the lord of the 12<sup>th</sup> house occupies its sign of exaltation it gives one a pure mind and makes one good-hearted. The lord of the 11<sup>th</sup>, a cruel fiery papa-graha that is in conjunction with a natural malefic in the lagna, makes one harbour evil intentions that impel evil actions. Not so when the lord of the lagna and the lord of the 12<sup>th</sup> are in benefic signs and the lord of the navamsa occupied by the lord of the 12<sup>th</sup> is aspected by Jupiter when the person will be able to curb all evil intentions harboured by the mind.

Bhavartha Ratnakara tells us that the planet occupying the 12<sup>th</sup> house from the lagna will advance the significations and events etc; of which it happens to be the karaka. Mercury, which occupies the 12<sup>th</sup> house, is one of the karakas of the 10<sup>th</sup> house. In the present case, Jupiter, Venus and the lord of the 9<sup>th</sup> house are situated in the kendras and thereby in mutual kendras in which event Jataka Parijata states that yoga for attainment and exercise of ruling powers arises; these three planets are strong and own significant bhavas. B. Suryanarain Rao states that the callings of men are various, as interesting and as diversified, as the individual peculiarities they exhibit, and this is an undeniable fact. The texts do tell us that the lord of the 10<sup>th</sup> house, the planet occupying the 10<sup>th</sup> or if the 10<sup>th</sup> house is vacant then the lord of the navamsa occupied by the lord of the 10<sup>th</sup> from the lagna or the Moon are the fair indicators of the source of one's income and wealth. B.V.Raman states that Jupiter and Mercury refer to intellectual avocations, Venus to aesthetic professions, the Sun, the Moon and Mars to economic occupations, Mercury to traders, Saturn to hard working jobs and Rahu and Ketu to routine workers. Here at, the Moon relatively stronger than Mercury is in a sign devoid of direct benefic

influences and in the 10<sup>th</sup> house from the Sun; the 10<sup>th</sup> house from the Moon is ruled by Venus, the lord of the navamsa rising in the lagna and the navamsa occupied by the Moon. Venus is in Scorpio navamsa ruled by Mars, the lord of the 11<sup>th</sup> house, and the lord of the 10<sup>th</sup> occupies its own navamsa. Mercury made the native a Chartered Accountant, and Mars, as is ordained by Phaladeepika, gave him his first employment concerned with the supervision and management of accounts and finances of a unit of a reputed concern. Even though weak in directional strength Venus is strongly placed in the 10<sup>th</sup> house in Pisces sign, such a Venus makes one very influential. Pisces sign that forms the 10<sup>th</sup> house becomes strong for a day-time birth and is a benefic sign signifying the North direction; moreover, the lord of the 9<sup>th</sup> house is in Pisces navamsa. This native moved to a place north of the place of his birth to take up his first employment. Scorpio navamsa occupied by Venus also indicates the same direction.

Owing to the yoga obtaining in the lagna-kendra and in the kendras involving the lords of the 9<sup>th</sup>, the 10<sup>th</sup> and the 11<sup>th</sup> bhavas, the aspect of Mars on the vacant 4<sup>th</sup> house blessed by the aspect of benefic Venus from the 10<sup>th</sup> will not be detrimental to the welfare of native's mother; it will give landed properties and benefits there from, and ensure destruction of opponents and foes. The 4<sup>th</sup> house complements the 10<sup>th</sup> house. Venus is the lord of the 2<sup>nd</sup> and the 9<sup>th</sup> from the 4<sup>th</sup> and occupies the 11<sup>th</sup> house from the lord of the 4<sup>th</sup> as the dispositor of the lord of the 4<sup>th</sup> and the lagna, and occupies a Sadhaka and a Param-mitra nakshatra whose lord occupying its own nakshatra is exalted in the 11<sup>th</sup> house from the lagna avoiding the last degree of Aries. Thus, Venus is in intimate relationship with the lord of the 4<sup>th</sup> house, it will prove good for native's parents, make the native engage in good and important works, earn reasonably well and gradually gain in strength and power, popularity, happiness etc. In the case of day-time births Venus assumes the role of the karaka of mother. Mars rules the 2<sup>nd</sup> and the 9<sup>th</sup> house from the 10<sup>th</sup> and Saturn rules the 9<sup>th</sup> house from the lagna and both are aspected by Jupiter, the lord of the 10<sup>th</sup> situated in the 9<sup>th</sup> house, therefore, the aspect of Saturn on the 10<sup>th</sup> house will not prove adverse, there will be no Alpayu yoga, welfare of parents will remain protected and the native will be blessed with good fortune. Saturn confers gains but slowly and seemingly belatedly but steadily and

on a permanent basis; its mutually friendly aspect on exalted Venus confers Rajayoga acting more as the benefic lord of the 9<sup>th</sup> and not of the 8<sup>th</sup> because the 8<sup>th</sup> house is occupied by the Moon. Saturn is the karaka of the 8<sup>th</sup> and one of karakas of the 10<sup>th</sup>. The effect of the Rajayogas involving Saturn will be moderate because the navamsa occupied by it is of Krura-sangyaka and is in a Vipata nakshatra while ruling the Pratyari nakshatras. Parasara does not consider Saturn to be a functional benefic for Gemini lagna because it simultaneously rules the 8<sup>th</sup> and the 9<sup>th</sup> bhavas.

Not if the 10<sup>th</sup> house from the lagna and/or its lord is weak and afflicted the dasa of the lord of the 10<sup>th</sup> makes one attain success, gain renown and experience much happiness. These results become more pronounced in case the lord of the 10<sup>th</sup> is a benefic planet. Gemini lagna rising in Taurus navamsa and aspected by Jupiter according to Varahamihira makes one learned and enjoy well all benefits and comforts of this life, and that Mercury situated in its own trimsamsa gives intelligence, good education, show, poetic ability, eloquence, skill in arts, philosophic acumen, enterprise and much respect which are the basic traits of Mercury. Venus occupying the 10<sup>th</sup> house and exalted and not marred by the presence of a luminary simultaneously gives rise to the very favourable Malvaya yoga and Amla yoga which yogas give great ability, wealth, comforts, long span of life and an eminent position. Both, Venus occupying a trimsamsa ruled by Jupiter and Mercury occupying its own trimsamsa along with the exalted Sun cause the very favourable Shubhavesi yoga involving the lagna, the 9<sup>th</sup>, the 10<sup>th</sup> and the 11<sup>th</sup> bhavas. The texts state that if benefics cause this yoga the person will be a king or equal to a king blessed with wealth, happiness, generosity, good qualities etc.; results vary according to which benefic is ahead of the Sun. Venus situated in the 12<sup>th</sup> house from the Sun makes one fearful, amorous, keen on finishing the work or task in hand and be dependent on others; benefics situated in the 2<sup>nd</sup> house from the Sun i.e. in Vesi-lagna, confer fame and make one brave and respected.

Venus occupying a navamsa ruled by Mars, and Mars occupying the lagna-kendra in its own navamsa do not make one always apprehensive nor do they make one submissive who on the other hand can be as aggressive as the situation warrants or demands particularly when personal interests seem to be in jeopardy. Mars

supported by the aspect of Jupiter and the exaltation of the Sun does not make one unreasonable in actions or reactions, Saturn combining with such a Mars will make the person favour the weak, the low and the down-trodden. The lord of the lagna, a natural benefic, when occupying the 12<sup>th</sup> house from the lagna and the 5<sup>th</sup> house from the Moon makes one kind and tolerant.

The Moon though situated in the 8<sup>th</sup> house occupies its exalted navamsa which happens to be the 5<sup>th</sup> navamsa sub-division of Capricorn sign. This by itself is a Rajayoga. Rajayoga causing planets relegated to the trika-bhavas are not considered so very effective; moreover, the Moon is not aspected by any benefic planet and its dispositor tenants the lagna-kendra only with moderate strength. There is a school of thought that insists that with their impact depending upon the strength of the lagnas and the presence of other ava-yogas that may be obtaining, the yogas formed from the lagna operate in the first third-part of one's life or up to the thirty-second year of age, those formed from the Moon operate more significantly in the second third-part of life or between the thirty-second year and the sixty-fourth year where after the yogas formed from the Sun gain ascendancy. In the present case, the Rajayoga caused by the Moon will give its results in the middle part of life because Venus, the lord of the navamsa occupied by the Moon, is the yoga-karaka and the Rajayoga-karaka for Capricorn Chandra-lagna. The effect of the yoga and the Rajayoga caused by Venus has already been experienced during the first third-part of life, but because Venus aspects the navamsa lagna occupied by the Moon and therefore, the effects of Rajayoga will also be felt during the middle part of this native's life.

In the present case, Jupiter, the lord of the 10<sup>th</sup> house, occupies its own Pisces navamsa and Taurus shashtiamsa ruled by Venus. Sarvartha Chintamani tells us that if the lord of the 10<sup>th</sup> house being a benefic occupies its exaltation, friendly or own sign or navamsa and is in a benefic shashtiamsa one becomes known for good works and deeds. The same text also states that Rajayogas caused by planets occupying their exaltation sign, moolatrikona-rasi or navamsa alone display their full effect. This native is presently experiencing the dasa of Jupiter and enjoying the effect of the yoga and the Rajayoga caused by Jupiter but not without hiccups because Jupiter is not in its more positive Sagittarius navamsa. Jataka Parijata

reminds us that if natural malefics occupy the kendras, the trikonas or the upachayas other than the 6<sup>th</sup> and are in their inimical signs aspected by papa-grahas then the evil Reka yoga will arise. Even though Mars, Saturn and the Sun tenant these named bhavas they do not give rise to Reka yoga because neither Mars nor Saturn is combust.

The Sun occupying the 11<sup>th</sup> house from the lagna makes one blessed with plenty of wealth, a wife, son and servants. For Gemini lagna the Sun is the lord of the 3<sup>rd</sup> house that finds its exaltation situated in the 3<sup>rd</sup> house from the lagna. According to Mansagari, the lord of the 3<sup>rd</sup> in the 11<sup>th</sup> gives good brothers and gains and advancement in career and life assisted by one's superiors who being fortunate will take good care of his family-members. In this case, the Sun exalted in the 3<sup>rd</sup> house is in the 29<sup>th</sup> degree of Aries sign, even though it is supported by the lord of the navamsa occupied by it occupying the 9<sup>th</sup> house, its dispositor, Mars, the karaka of brothers, occupying the lagna is afflicted by inimical Saturn that aspects the 3<sup>rd</sup> house firstly as the lord of the 8<sup>th</sup> and thereafter as the lord of the 9<sup>th</sup> house. This native has no brothers or sisters and the support of his superiors has not been readily available to him requiring intense persuasion on his part; the lord of the 3<sup>rd</sup> ruling an odd sign is in an odd sign and in an odd navamsa. Both, the Sun and Mars, are papa-grahas for Gemini lagna by virtue of their ruling the 3<sup>rd</sup> and the 6<sup>th</sup> respectively. The lord of the 11<sup>th</sup> house situated in a kendra or a trikona is said to confer gain of wealth but here, Mars is not only in conjunction with Saturn it is also in Saturn's drekkana and its dispositor relegated to the 12<sup>th</sup> house is hemmed between two cruel papa-grahas; the earning, gain and retention of wealth will not be an easy exercise for this native. Even otherwise, the lord of the 2<sup>nd</sup> house, the Dhana-bhava, relegated to the 8<sup>th</sup> house makes earning of livelihood a strenuous task. The saving grace is the aspect of the Rajayoga causing Moon on the 2<sup>nd</sup> house supported by an exalted benefic occupying the 10<sup>th</sup> and the lord of the 10<sup>th</sup> aspecting the lagna from the 9<sup>th</sup> house, and from the 2<sup>nd</sup> house from the Moon. Therefore, this native will not find making a reasonable sound living difficult and will also not be extravagant in spending his hard-earned wealth. The Sun or the Moon situated in the 11<sup>th</sup> house from the lagna makes one exceptionally fortunate.

The Sunapha yoga caused by Jupiter does not involve a kendra,



and the Moon is in Adhama yoga with the Sun, which situation indicates difficulties in the path of progress but then, the Moon is not Ksheena-Chandra and is still bright and radiant, and the Sunapha yoga occurs involving the lord of the Dhana-bhava and the lord of the Karmasthana which is also the Dhana-karaka and the lord of the 7<sup>th</sup> house, the Kalatra-bhava. The ordained results of Sunapha yoga have been experienced by the native ever after his marriage, and there has been no adverse impact of Adhama yoga. Brihat Jataka states that the Moon in Adhama yoga does not give politeness, wealth, intelligence and skill, and Rudrabhatta states that if the Moon is in the 10<sup>th</sup> house from the Sun the person will not be able to employ his intelligence. Here, this adverse yoga is cancelled by the Shubha-ubhayachari yoga and by the situation of the lords of navamsa of occupation of all seven planets either in a kendra or in a trikona from the lagna.

The Kahala yoga as defined by Phaladeepika does not arise in this case because Jupiter is not in its sign of exaltation but Parvata yoga does arise because the lord of the sign occupied by the lord of the lagna is in a kendra in its sign of exaltation. Parvata yoga makes one blessed with a steady good fortune, happiness, wealth and avocation for a long time. However, the location of the Dhana-karaka in the 8<sup>th</sup> from the Dhana-bhava and the lord of the Dhana-bhava situated in the 12<sup>th</sup> from the Dhana-karaka presents a paradox, in which case it can be safely concluded that the level of earning and the extent of wealth retained by this native will not be according to his own expectations. Jataka Tattva states that if the lord of the navamsa occupied by the lord of the lagna is strong, is a friend of the lord of the Dhana-bhava and occupies a kendra or a trikona the person will earn and acquire wealth with own efforts. Because of the lord of the Dhana-bhava, the Moon, associating with the lord of the 9<sup>th</sup> is in the 8<sup>th</sup> house in the 11<sup>th</sup> from the 10<sup>th</sup> and from Venus, and in the 10<sup>th</sup> from the Sun inheritance of paternal wealth is assured, and because Mars, one of the karakas of the 6<sup>th</sup> house, aspects the Moon situated in Capricorn, the exaltation sign for Mars, it is possible for this native to gain wealth through those who are not his friends.

Janardan Harji tells us that if the Moon in the 8<sup>th</sup> house is in a drekkena ruled by Mercury, Venus or Jupiter then the Arishta yogas caused by the Moon will not have any effect and the person blessed

with this situation will avail the benefits of a fairly long span of life. In the present case, the Moon in the 8<sup>th</sup> is in a navamsa ruled by Venus. Jatakalankara states that if the lord of the lagna is hemmed between two papa-grahas the life span will not exceed thirty years, and if the lord of the 8<sup>th</sup> is in the lagna and the 8<sup>th</sup> house is bereft of any benefic association the age will not exceed forty years. The same text also states that if benefics do not occupy the 8<sup>th</sup> house and the lord of the lagna combined with a malefic planet occupies the 12<sup>th</sup> house one will live up to the age of sixty years. Phaladeepika states that an early death is indicated if papa-grahas occupy the kendras and the 8<sup>th</sup> house or if they are in the lagna and the 8<sup>th</sup> or in the lagna and the 7<sup>th</sup> or if either the lagna or the Moon is hemmed between papa-grahas or a weak and lustreless Moon is in a trika-bhava or if such a Moon combined with a papa-graha occupies the lagna, the 7<sup>th</sup> or a trikonasthana or if cruel papa-grahas occupy the 7<sup>th</sup> and the 8<sup>th</sup> house; an early death cannot be predicted if the lagna and/or the Moon are either conjoined with or aspected by a benefic or if benefics occupy the kendras from the lagna. Phaladeepika also states that Alpayu is indicated if the drekkena- rasi rising in the lagna and that occupied by the Moon are fixed signs or if the lord of the sign occupied by the Moon and the lord of the 8<sup>th</sup> sign from the Moon are mutual enemies. Here at, the strong Venus in the 10<sup>th</sup> house and Jupiter aspecting the lagna from the 9<sup>th</sup> house will protect this native from all ailments of serious nature and grant to him a fairly long span of life. Jataka Parijata tells us that if the Moon in the 6<sup>th</sup> or in the 8<sup>th</sup> from the lagna is aspected by Mars and Saturn is in the lagna then one develops bleeding problem or problems relating to excessive loss of blood. The aspect of Jupiter on the Mars-Saturn conjunction in the lagna protects the native and Jupiter situated in the 2<sup>nd</sup> house from the Moon protects the Moon and therefore, it protects this native which is evidenced by the fact that he does not perspire abnormally, otherwise the adverse Moon in the 8<sup>th</sup> more often makes one perspire profusely.

The texts affirm that amongst the planets occupying the 8<sup>th</sup> house and aspecting the 8<sup>th</sup> house one dies because of the disease or ailment indicated by the planet that is stronger. Capricorn sign falling on the 8<sup>th</sup> house indicates abdominal pains, appendicitis, ulcer, colic pain, nervousness and loss of memory; the Moon in the 8<sup>th</sup> indicates cholera, problems connected with the digestive

tract, oedema or fluid in hands, feet etc; ailments due to water and collection of fluids in the organs; Mars aspecting the 8<sup>th</sup> house indicates burns, electrocution, accidents, excessive bleeding or blood loss or ailments of the blood. Mars-Saturn conjunction occurring in the lagna indicates breathing problems, weak lungs, asthma and diseases of the skin. Here at, the most effective protection against all these maladies is provided by the aspect of Jupiter on the lagna-kendra.

Phaladeepika states that if the lord of the 12<sup>th</sup> house from the lagna is in a benefic sign in a benefic navamsa or if it combines with a benefic or if the 12<sup>th</sup> house is occupied by a benefic and the lord of the 12<sup>th</sup> is a benefic planet then the end will be painless and peaceful; malefics will produce opposite results. The lord of the 12<sup>th</sup>, a natural benefic, and occupying the navamsa ruled by Mars indicates that this native will be reborn on this planet, but the exalted lord of the 12<sup>th</sup> is also the lord of the 5<sup>th</sup> house which fact indicates ascension to Devabhumi or Swarga-loka. Mantreswara reiterates that the lord of the 5<sup>th</sup> house occupying the debilitation sign for the lord of the lagna makes one reborn as a bird and if the lord of the 9<sup>th</sup> is in the lagna the person was a human-being in previous birth and a resident of Aryavrata, the area extending from the Himalayas to the Vindhya. Ketu occupying the 12<sup>th</sup> house from the lagna or the Karakamsa, in conjunction with Mercury, the lagna-lord and the Dheekaraka, acts as the Mokshakaraka, it can provide this native many opportunities to spiritually uplift himself and gain the highest knowledge and self-realisation, more so because it is in Sagittarius navamsa along with the Sun, the significator of the Atman, which navamsa is ruled by Jupiter that signifies Vidya, Kirti, the Taraka-shastra and Dharmatmak-buddhi.

Malefic planets occupying the lagna do not produce good results during the course of their dasas. This native experienced the Vimshottari dasa of Mars during the period of his childhood and adolescence, and the dasa of Saturn will run its course after his forty-seventh birthday. According to Sarvartha Chintamani the dasa of Rahu situated in the 6<sup>th</sup> house gives unfavourable results. In the present case, Rahu, occupying Scorpio sign and its own navamsa, rules Vipata nakshatras but itself is in a Sadhaka nakshatra aspected by the lord of the lagna as a friend of Venus, making it a functional benefic. This native succeeded in clearing the C.A. Final Exams in

the prayantra-dasa in the antra-dasa of Venus in the dasa of Rahu but after a great deal of struggle and disappointments which period also gave the native his first employment. During the prayantra-dasa of Saturn when Saturn in conjunction with Jupiter was transiting Taurus sign, and Venus, the antra-dasa lord, was transiting its exaltation sign, this native got a better employment.

The marriage of this native occurred during the course of the Prayantra-dasa of the Sun when the Sun, along with Jupiter and Mars, was transiting the lagna-kendra and the Moon, its natal sign aspected by Venus. He was soon blessed with a son when the Sun, Venus, Mars, Jupiter, Rahu and Ketu were transiting their respective signs of exaltation and the Moon was Ucchabhilashi and Saturn occupied its exaltation navamsa.

This native is presently under the influence of Jupiter dasa. Jupiter rules the Badhakasthana for Gemini lagna but by occupying the 9<sup>th</sup> house has become a Sadhaka and as the lord of the 10<sup>th</sup> situated in the 9<sup>th</sup> and in a Shirshodaya-rasi and in own navamsa, vide the dictum 'khageshdasanrpaashryardaa', it has given this native good earnings, gains and elevations in rank and position. He got his first grade promotion in the present employment in the prayantra-dasa of the Moon in the antra-dasa of Mars in the dasa of Rahu, in other words, just before the commencement of Jupiter dasa. He got his second grade promotion in the prayantra-dasa of Rahu in the antra-dasa of Mercury in the dasa of Jupiter. The dasa of planets strong in navamsa-bala make one very influential, very popular, very happy and wealthy, and gain eminence aided by superiors. Since all benefic planets give strength to the sign and bhava they tenant and aspect, here, Jupiter has provided strength to the Bhagyasthana, the lagna and the 5<sup>th</sup> house and is in yoga-formation with the lords and occupants of these three stated bhavas, and with the Moon and Rahu and their dispositors. When the sign and the bhavas are strong all good results indicated by them fructify. Jupiter aspects Saturn and Mars but is not aspected by either two. Murlidhar Chaturvedi explains that Jupiter by virtue of holding the rank a minister in the planetary council governs good education and learning and is the upholder of Dharma and therefore, attains full-strength 5<sup>th</sup> and the 9<sup>th</sup> house aspects; Saturn which signifies those who serve with a great deal of diligence also attains full-strength 3<sup>rd</sup> and 10<sup>th</sup> house aspects, and Mars, as the

Commander-in-chief duty bound to protect life and property of others', attains full-strength 4<sup>th</sup> and 8<sup>th</sup> house aspect.

The results of planetary aspects tend to vary in accordance with the nature of the lord of the sign, navamsa and nakshatra of occupation, and in accordance with the planets conjoining them or aspecting them and in accordance with the sign and bhava as are aspected by them. Sarvartha Chintamani tells us that during the course of the antra-dasa of benefic planets in the dasa of Jupiter occupying a trikona-bhava there will be much happiness, good deeds done, much fame and gain of wealth, comforts etc; and in the course of the antra-dasa of malefic planets the person will earn the ire of wife, son and superiors, there will be loss of dear ones by death, loss of reasoning and position, obstacles in works, loss through theft, fire etc. In the present case, all planets, by virtue of their situation and mutual association causing yoga or Rajayoga, are functional benefics.

The Sun and Mars who are both naisargika friends of Jupiter are the papa-grahas for Gemini lagna, and Kalidasa states that Jupiter too is not an auspicious planet for this lagna. Venus and Saturn by virtue of their ruling a trikona-bhava each and as the naisargika friends of the lagna-lord are the two benefic planets, and of course, Mercury as the lord of the lagna cannot ordinarily be a functional malefic. The Moon is neither benefic nor malefic. The antra-dasa of planets situated in the 2<sup>nd</sup> house from the lord of the 10<sup>th</sup> house, here Jupiter, confers good food, various comforts, opportunities to be generous and to extend favours to others and reap many gains; an exalted Venus is in the 2<sup>nd</sup> house from Jupiter and in the 10<sup>th</sup> house from the lagna indicates elevations in rank. The antra-dasa of the planets occupying the 3<sup>rd</sup> house from the lord of the in 10<sup>th</sup> will produce good results only. An exalted Sun in Shubha-ubhayachari yoga with Venus and the lord of the lagna, is in the 3<sup>rd</sup> house from Jupiter. Planets in the 4<sup>th</sup> house from the lord of the 10<sup>th</sup> if not situated in own or exalted sign or devoid of strength do not give good results even if they happen to be benefics. Malefic planets tenanted the 5<sup>th</sup> house during the course of their antra-dasa in the dasa of the 10<sup>th</sup> house lord can prove inauspicious with regard to birth or welfare of son or sons. The antra-dasa of a papa-graha situated in the 10<sup>th</sup> house from the lord of the 10<sup>th</sup> adversely affects career prospects and invariably brings discredit or serious problems

relating to one's work-performance. In this context, Jataka Parijata states that the dasa or antra-dasa of a planet occupying its sign of debilitation or in conjunction with a planet in debilitation or in conjunction with Rahu or the lord of the sign occupied by Rahu or of the planet occupying the sign ruled by the dispositor of Rahu, does not produce good results. The dasa or antra-dasa of the bitter enemy of a bhava-lord always proves evil in respect of the events signified by that bhava.

There is the dictum that the conjunction of the lords of the 9<sup>th</sup> house and the 11<sup>th</sup> house from the lagna makes one fortunate, and there is also the dictum that Saturn situated in a kendra but not aspected by Jupiter and / or Venus does not make one fortunate, and that Venus occupying an Upachayasthana makes one fortunate after marriage which happening the lord of the 7<sup>th</sup> situated in the 9<sup>th</sup> house also indicates. The lord of the 8<sup>th</sup> house in the lagna or in the 7<sup>th</sup> house gives two wives or makes one marry twice as does Venus occupying an inimical navamsa; moreover, if the lord of the navamsa occupied by Venus is in conjunction with the lord of the 8<sup>th</sup> and aspects the 7<sup>th</sup> house cordial relations do not exist between husband and wife. This adversity is off-set by the Moon occupying its exaltation navamsa as the lord of the 7<sup>th</sup> house from the Chandra-lagna and by the lord of its navamsa of occupation occupying its exaltation sign in a kendra from the lagna. In any event the 9<sup>th</sup> house from the lagna associated with a benefic planet by occupation or aspect and the lord of the 9<sup>th</sup> house also conjoined with or aspected by a benefic planet makes one fortunate in many respects. Here, the benefic planet occupying the 9<sup>th</sup> house and aspecting the 9<sup>th</sup> house-lord happens to be Jupiter, and Mars in conjunction with the lord of the 9<sup>th</sup> aspects the 7<sup>th</sup> house for which it is a functional benefic. The observation that a dual sign falling on the 7<sup>th</sup> house and Venus also occupying a dual sign results in two marriages has not held true in most cases.

A benefic sign falling on the 5<sup>th</sup> house either occupied or aspected by a benefic or the lord of the 5<sup>th</sup> house exalted in a kendra with Jupiter occupying a trikona-bhava makes one intelligent. Jataka Tattva tells us that Mars and Mercury both occupying a benefic sign or signs makes one earn praise from learned people, and that the lord of the 5<sup>th</sup> situated in the 10<sup>th</sup> or the 11<sup>th</sup> bhava from the lagna confers great learning. In the present case, Mercury does not

occupy a kendra or a trikona but a trika-bhava, and the lord of the 5<sup>th</sup> from the bhava occupied by the exalted lord of the 5<sup>th</sup> house also does not occupy a kendra or a trikonasthana but a trika-bhava; this situation is said to affect one's memory and grasping power. The saving grace is provided by the aspect of Jupiter and the exalted Sun on the 5<sup>th</sup> house, the aspect of the exalted Sun additionally provides opportunities for effective and gainful application of one's learning and experiences. Since it has advanced most in the sign, the Sun is the Atmakaraka, in which regard Jaimini states that the Atmakaraka in Sagittarius navamsa indicates suffering and danger from falls and conveyances. The Sun is hemmed between two benefics. Saturn joins the Sun in Sagittarius navamsa in which event it confers yoga and makes one a famous person in his field of activity solely on account of his extra-ordinary abilities. The use of Argalas in this system is unique; the Argalas give impetus to and fortify the bhava under consideration.

The 11<sup>th</sup> house from the Arudha lagna is joined by Jupiter, and this makes one gain wealth by fair and lawful means, and Venus in the 12<sup>th</sup> from Arudha lagna indicates that expenditures incurred will be for good purposes only. Jaimini Sutras are cryptic and difficult to comprehend and Jaimini, who was the disciple of Veda Vyasa, admits that he had only systemised and explained the principles and methods contained in other works, and which have held good in matters of predictions.

Kalachakra dasa, also based on the nakshatra occupied by the Moon at the time of birth or query, is one of the many Dasa systems mentioned by Parashara; it has not become popular because of the extremely brief manner in which it has been dealt with by various texts. This system gives much importance to Deha and Jeeva Rasis which are sensitive rasis for occupation of planets at the time of birth which then indicate important developments during the course of life, and their periodic transits indicate when those developments would take place. Since the Moon occupies the second-pada or quarter of Sravana nakshatra this birth-chart belongs to the Apasavya group with Virgo sign forming the Jeeva rasi and Libra sign becoming the Deha rasi and the navamsa rasi of birth. The Paramayu for this group has been fixed at eighty-three years. The formula 'taasaadatrakshurnidhirdaasa' is applicable to this group; the initial dasa is that of Virgo-Mercury. Gopesh Kumar

Ojha is of the view that for the purpose of arriving at the initial dasa commencement the entire arc of 200 minutes of the nakshatra-pada should be related with the entire given span of Paramayu and not with the given span of the initial dasa of the Rasi-planet listed in the prescribed formulae; B.V.Raman rejects the former application because it is not in conformity with Parashara's dictum and opts for the latter application. Mantreswara has left this issue unresolved and has not clarified as to why the Paramayu should be used as the divisor but seems to support its application which Vaidyanatha too does. Accordingly this native was born when Aquarius-Saturn Kalachakra-dasa was on.

Libra sign is the Deha rasi; it is not occupied by any planet except by Vyatipata, and forms the 5<sup>th</sup> house from the lagna and the 10<sup>th</sup> house counted from the Chandra-lagna, it is aspected by the Sun and Jupiter. It is a benefic sign whose lord, a friend of the lagna-lord, is a functional benefic and a yoga-karaka for Gemini lagna; it is also a mutual friend of the lord of the Chandra-lagna. It is exalted in the 10<sup>th</sup> house and aspected by Saturn; both are strong in Shadabala. Both, the Chakra-dasa of the 5<sup>th</sup> house and the Apasavya Libra-Venus dasa give good results but the Jeeva rasi is occupied by Gulika and Dhooma and its lord is in the 12<sup>th</sup> house from the lagna in conjunction with Ketu, therefore, this native even though blessed with excellent yogas and dasas all operating will remain worried and emotionally disturbed afflicted by discontent and frustration, and may not enjoy sound health throughout life more so because of Upaketu and Inderchapa occupying the 10<sup>th</sup> house which situation indicates constant struggle and unease, and a long painful wait for good-luck to smile intermittently. Venus does not cast its aspect on the Moon. It is not advisable to assess any nativity and make predictions with the simultaneous aid of two or more dasa-systems or systems; there will be many errors in predictions. Kalachakra dasa has been briefly mentioned for the benefit of those who prefer its application.

If the lord of the navamsa occupied by the Moon is in a kendra or a trikona-bhava from the lagna and in a kendra from Mercury one will rise to be a king of kings, this powerful Rajayoga will not confer the ascribed results in case the Moon or the lord of the navamsa occupied by the Moon and Mercury are weak, suffer affliction, occupy or own evil bhavas from the lagna. The constructive and the



destructive qualities of navamsa positions gained by planets are more often over-looked. This yoga does not occur in the present case because Venus is not in a kendra from Mercury but because the lords of the 9<sup>th</sup> and the 10<sup>th</sup> are in the navamsas ruled by Jupiter which while occupying a trikona-bhava is in a kendra from Mercury. Therefore, the significations of the 9<sup>th</sup> and the 10<sup>th</sup> bhavas have flourished notwithstanding the fact that in the Navamsa-chart Jupiter is in the 12<sup>th</sup> from the sign occupied by it in the Rasi-chart.

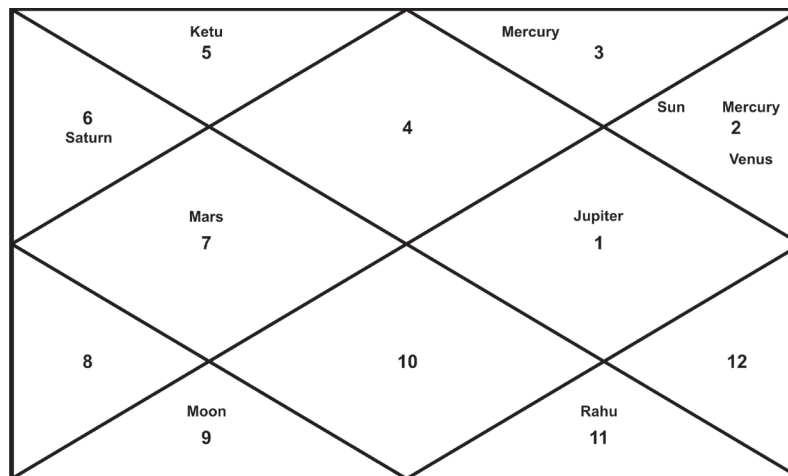
Mantreswara tells us that the Ashtakavarga system is the best method for making predictions. But, the available texts do not explain this method as elaborately as they do other methods. However, the Ashatakavarga method and the Gochara method complement the Udu-dasa systems. The Vimshottari dasa of Rahu holds sway for eighteen years. Dividing this period by twelve i.e. the total number of signs, the initial sub-period would be that of Scorpio sign, the sign occupied by Rahu, followed by the sub-period of Sagittarius sign. The sub-period of Aquarius sign that has thirty benefic bindus and is the 9<sup>th</sup> house from the lagna and the 2<sup>nd</sup> from the Moon, saw this native qualify the C.A. Entrance test in his first attempt. The initial interval of Saturn in the sub-period of Cancer sign containing twenty-eight benefic bindus made him emerge as a Chartered Accountant when Saturn was transiting Aries sign as a donor to that sign and also the kakshaya of the Sun who has also contributed a bindu to Aries sign. Saturn, along with the exalted Sun and the Moon, the sub-period sign-lord, was then transiting Aries containing thirty-two benefic bindus in the 11<sup>th</sup> from the lagna and in the 4<sup>th</sup> from the Moon and Rahu was transiting Cancer sign. The interval of Venus exalted in the 9<sup>th</sup> house from Cancer sign gave this native his first job when Venus was transiting the kakshaya of the Moon in the 10<sup>th</sup> from Cancer sign and was in conjunction with Saturn and Jupiter, and their dispositor, Mars, was in the 11<sup>th</sup> house in the friendly kakshaya of the Sun who had contributed a bindu to the transited Taurus sign; Mars was then in the 9<sup>th</sup> house from the transiting Moon which was transiting Virgo sign containing thirty benefic bindus. Mantreswara states that the bhava that contains more than twenty-eight bindus is strong, more so if it has a benefic planet tenanting it. There are a few scholars who hold the view that the aspect of transiting planet on the kakshaya of the sign to which it has contributed a benefic bindu proves more eventful than

its transit of that kakshaya. The Chaya-grahas have been excluded from the general scheme of Ashtakavarga though Shambhu Hora Prakasa takes into account Rahu which remains always in a constant perpetual retrograde motion.

In the present case, Venus, the exalted yoga-karaka, attains all three auspicious awasthas and is also strong in Sthanabala and Cheshtabala. Parashara declares that the yoga-karakas as are in their signs of exaltation confer the best results. Out of the thirty-two rashmis gained by the seven planets Venus has contributed eleven rashmis; only the Sun, also exalted, has contributed more rashmis than Venus, the Sun has contributed thirteen rashmis. Parashara states that it is impossible to make prediction without prior determination of rashmi strength, and adds that planets strong in sthanabala make one a renowned administrator and those planets that are strong in cheshtabala, make one an adept tactician. If the seven planets contribute between themselves thirty-one to forty rashmis then one becomes a Samanta, occupies a post of dignity, and becomes a judge and an able decision-maker.

# CASE STUDY - 2

## TRIKONA-LORDS IN THE KENDRAS



### Rasi chart

Cancer lagna 13:12:38, Ketu 00:26:11 in Leo, Saturn 14:58:23 in Virgo, Mars 07:57:50 in Libra, Moon 22:40:24 in Sagittarius, Rahu 00:26:11 in Aquarius, Jupiter 16:26:46 in Aries, Sun 26:00:46, Mercury 27:19:15 and Venus 21:57:55 in Taurus.

### Navamsa Chart

Libra lagna with Moon and Rahu, Mars in Sagittarius, Ketu in Aries, Saturn in Taurus, Venus in Cancer, Sun and Jupiter in Leo, Mercury in Virgo.

The native of this horoscope was born in a well-to-do family as the youngest amongst four brothers and five sisters. At the time of his birth the Moon was in Sagittarius sign and was transiting the 3<sup>rd</sup> pada of Poorva Ashada nakshatra ruled by Venus. The Moon was

situated in the 6<sup>th</sup> house from Cancer lagna which is not an ideal house for the lord of the lagna to occupy because its situation in the 6<sup>th</sup> house weakens the lagna and the lord of the lagna, and also the Moon. The Moon weak in pakshabala occupying the 6<sup>th</sup> house is not good for longevity, it also affects the digestive system, makes one needlessly aggressive and earn the enmity of many people and suffer humiliation. If the lord of the lagna is in the 6<sup>th</sup> house then it should remain stronger than the lord of the 6<sup>th</sup> house. In this case, the Moon, the lord of the lagna, does not possess any Cheshtabala; it is weak and renders all other yoga-causing planets which are otherwise strong in Sthanabala etc; weak. The Moon situated in the 6<sup>th</sup> house from the lagna and in the nakshatra ruled by a combust planet does not give yoga results during the course of its own dasa. The lord of the lagna relegated to a trikasthana even otherwise weakens the impact of the other yoga-giving friendly well-placed bhava-lords.

In this nativity, Jupiter, the common lord of the sign occupied by the lord of the lagna and the lord of the Chandra-lagna, occupies a kendrasthana from the lagna and in a trikona-bhava from the Chandra-lagna and aspects the Moon from the 10<sup>th</sup> house from the lagna. Jupiter aspects its own sign, which is also its moolatrikonarasi, with its full aspect thus strengthening the bhava occupied by the Moon as the lord of the lagna. The dasa of Moon ran its full course while this native was studying in school and in college, and it favoured his mother; this native did not experience any exceptional or unexpected problem during this period. The lord of the 4<sup>th</sup>, occupying its own sign in the 11<sup>th</sup> house, and the lord of the 5<sup>th</sup> occupying the 4<sup>th</sup> house in mutual aspect with Jupiter, made him intelligent and gain proper education. The Moon produces very good results when it is in occupation of Cancer, Taurus or Aries signs, in the rest it gives ordinary or bad results. The Moon situated in Sagittarius sign makes one courageous, grateful, eloquent, adept and affectionate with relations.

A planet situated in any sign or bhava by itself constitutes a yoga or an ava-yoga because then it immediately establishes a relationship with the lord of the sign and bhava it occupies as the lord of a particular bhava and sign with reference to all the three standard lagnas – the Lagna, the Chandra-lagna and the Surya-lagna. However, the mere occupation of a sign by any planet need

not necessarily produce the results assigned to it for such an occupation, because results vary in accordance with the influences exerted upon it by other planets through aspect or conjunction or by virtue of the occupant and the sign-lord ruling or occupying different nakshatras, navamsas, drekkenas etc. Any association of the lord of the lagna with the combined lords of the kendras or the trikonas in a kendrasthana or a trikona-bhava from the lagna gives rise to yoga and Raja yoga; this yoga obtaining for Cancer lagna confers excellent results but which yoga does not occur in the present case, in which case the lord of the 9<sup>th</sup> occupies the 10<sup>th</sup> house in mutual quadrangular relationship with the lord of the 10<sup>th</sup> that also rules the 5<sup>th</sup> house and in a mutual trine from the lord of the lagna. This favourable situation not only protected the native from the evil effects of other ava-yogas but also made him fortunate, able, respected and wealthy. Mars situated in Libra sign is in the navamsa ruled by the lord of the 9<sup>th</sup> house, and Parashara tells us that if the lord of the 10<sup>th</sup> house is combined with a benefic or is hemmed between benefics or occupies benefic vargas it confers fame and a place of pride in social circles. Here, the lord of the 10<sup>th</sup> is not aspected by any inimical planet but it is afflicted because the lord of the 4<sup>th</sup> situated in the 8<sup>th</sup> from the 4<sup>th</sup> in its own sign is in close proximity of the Sun and in conjunction with the lord of the 3<sup>rd</sup> and the 12<sup>th</sup> house, a papa-graha. Mars and Jupiter are the two benefics for Cancer lagna, Mercury, Venus and Saturn are functional malefics.

There is the view expressed that Jupiter, the lord of the 9<sup>th</sup> house, is not an absolute benefic for Cancer lagna because it simultaneously rules the 6<sup>th</sup> house, but Jupiter certainly does become a yoga-karaka if it is exalted or is situated in the lagna, the 10<sup>th</sup>, the 2<sup>nd</sup>, the 11<sup>th</sup> or the 9<sup>th</sup> house. In the present case, it also rules the 9<sup>th</sup> house counted from the 10<sup>th</sup> which it incidentally occupies. B.V.Raman writes that if Jupiter is in the 10<sup>th</sup> house from the lagna the native will be a high official in the government, rich, virtuous, steadfast in his spiritual or religious life, wise and happy guided by high principles. And, if Jupiter is aspected by Mars, the native heads research institutes, academies and educational institutions. These results accrue only if Jupiter is exalted or is in its own sign in the 10<sup>th</sup> house not afflicted by malefics and if it is also very strong in shadabala occupying maximum shubha-vargas vested with seven

or eight benefic bindus in the Sarva Ashtakavarga. Jupiter in Aries sign can make one command an army or section of an army or gain a dominating position in an institution, but then the lord of the 10<sup>th</sup> should also be very strong and in association with the lord of the lagna and the lord of the 4<sup>th</sup> house in the case of Cancer lagna. Here, the lord of the lagna who is the karaka of the 4<sup>th</sup> house is relegated to the inauspicious 6<sup>th</sup> house, and its dispositor does not occupy a kendrasthana from the Moon.

The lord of the 2<sup>nd</sup> is the giver of wealth, if the 2<sup>nd</sup> house or its lord is simultaneously associated with the lord of the 11<sup>th</sup> and the karaka of wealth, Jupiter, through aspect or conjunction then one gains wealth during the course of the dasas of the 2<sup>nd</sup> house lord, the 11<sup>th</sup> house lord and Jupiter, and becomes very rich. The lord of the lagna aspecting the 12<sup>th</sup> house makes one accumulate wealth. In the present case, the lord of the 2<sup>nd</sup> house situated in the 11<sup>th</sup> is in conjunction with the lord of the 11<sup>th</sup> house, and the 2<sup>nd</sup> house receives the aspect of Jupiter from the 10<sup>th</sup>, moreover, the 12<sup>th</sup> house is aspected by the lagna-lord. This native was born during the last quarter of the Vimshottari dasa of the lord of the 11<sup>th</sup> house resulting in his birth in a wealthy family but the dasa of the lord of the 2<sup>nd</sup> house ran its entire course during the period of his infancy. This native became wealthy during the major period of Jupiter. The lord of the 2<sup>nd</sup> house situated in the 11<sup>th</sup> generally makes one whose advice is sought after and heeded, well behaved, fortunate and happy, and if the lord of the 11<sup>th</sup> house is in the 11<sup>th</sup> then the person long-lived will enjoy various comforts and luxuries. The lord of the 12<sup>th</sup> situated in the 11<sup>th</sup> house makes one hoard wealth, serve others and rude. The aspect of Mars on the 11<sup>th</sup> house increases longevity, gives good health, sons and vehicles. Some consider the 8<sup>th</sup> house aspect of Mars as unfavourable if the bhava it aspects is not vacant, and Mars even if situated in own sign or exalted sign or friendly sign or aspected by Jupiter affects happiness in the first half of life if the Moon is ill-placed. There is also the view that if Jupiter associates with the lord of the 2<sup>nd</sup> house then it should also establish a sambandha with Mercury and that in case Jupiter and Mars happen to establish a mutual relationship then the dasa of Mars produces better results.

In the present case, no planet occupies the lagna and the two trikonasthanas, no planet aspects the lagna which is both, a

kendrasthanas and a trikona-bhava, and neither the lord of the lagna nor the lord of a trikona-bhava aspects a trikonasthana. The prime condition for fructification of good results of yogas and Rajayogas is that the lagna should be vested with requisite strength; the lagna becomes very powerful if the lord of the lagna, Jupiter or Mercury occupy or aspect the lagna but not if any other planet aspects. The lord of a trikona aspecting the lagna or a trikona provides the needful opening for auspicious events to occur. Mars is the yoga-karaka for Cancer lagna and Sagittarius Chandra-lagna but here it does not establish a relationship with Jupiter, the lord of the Chandra-lagna and of the 9<sup>th</sup> bhava from the lagna, so as to cause a Rajayoga of any note because primarily all planets tend to restrain the planet that is placed in the opposite sign from bestowing its favourable results in full, and Mars does not own a kendra for Sagittarius Chandra-lagna. The lords of the two trikonasthanas, the lords of the 5<sup>th</sup> and the 9<sup>th</sup> house, are the signifiers of prosperity and good fortune, if they are in association with the lord of the 2<sup>nd</sup> and the 11<sup>th</sup> house they are capable of giving wealth or if they happen to occupy their respective signs of exaltation. Weak trikona-lords do not indicate poverty, only they do not make one fortunate; they make a person struggle in life. The kendrasthanas and the trikona-bhavas not occupied by planets other than Rahu and Ketu indicate a turbulent life. Rahu and Ketu alone occupying the kendrasthanas cause immense pain. These chaya-grahas cannot simultaneously occupy the two trikona-bhavas.

A natural malefic situated in the 4<sup>th</sup> house from the lagna does not give happiness and if the lord of the 4<sup>th</sup> is in a trikasthana as counted from the lagna or the 4<sup>th</sup> house then one derives very little happiness from father. Venus, the lord of the 4<sup>th</sup> for Cancer lagna, in this particular case is not strong in Shadabala and is in conjunction with the inimical Sun and is not a functional benefic for this lagna. The lord of the 4<sup>th</sup> house weak and in conjunction with a malefic deprives one of happiness even if the person is rich and powerful. Mars by virtue of simultaneously ruling a trikona and a kendra is the yoga-karaka and the Rajayoga-karaka for Cancer lagna. But, Libra is an inimical sign for Mars to occupy and therefore, its dasa did not give the desired happiness to this native against whom a court case was instituted by his father which case to the chagrin of this native had dragged on for a long period of time. Mars is situated in the 6<sup>th</sup>

house from the Sun in the sign ruled by the lord of the 6<sup>th</sup> house. The third house ruled by Mercury is tenanted by Saturn in the 12<sup>th</sup> from Mars, the karaka of brothers. Saturn is not aspected by Venus or Jupiter, and Mars occupies the 6<sup>th</sup> house from the lord of the 3<sup>rd</sup>. The court case instituted against this native by his father was at the behest of his inimical brothers. However, in this case, Mars is very strong in Cheshtabala and is also adequately strong in Sthanabala. It is in the more positive navamsa ruled by the lord of the 9<sup>th</sup> house occupying the 10<sup>th</sup> house. Mars and Jupiter in mutual aspect and in mutual kendras while occupying kendras from the lagna do give rise to a favourable yoga but not a Rajayoga. Here, the lord of the 10<sup>th</sup> is in an inimical sign and the lord of the 9<sup>th</sup> is not in a friendly sign even though both have established a Parasparadrishtisambandha. Jupiter in Aries gives good looks, makes one argumentative and successful in debates, gives a son, riches of many kinds but also gives many troublesome enemies but the aspect of Mars on Jupiter in Aries sign does not produce very favourable results. During the course of the antra-dasa of Jupiter in the dasa of Mars this native found a gainful employment in a nationalised bank which institution he served till the date of his superannuation. He got married in the antra-dasa of Mercury, the lord of the 7<sup>th</sup> house from the Chandra-lagna, in the dasa of Mars, and he was blessed with a daughter and a son in the antra-dasa of Venus that aspects the 5<sup>th</sup> house. More particularly in the case of Cancer lagna if the 11<sup>th</sup> house or the 4<sup>th</sup> house or the 12<sup>th</sup> house from the lagna is occupied by a benefic then the 9<sup>th</sup> house gains strength and makes one fortunate because the 11<sup>th</sup> and the 4<sup>th</sup> house are both ruled by the lord of the exaltation sign of the lord of the lagna, and if the 8<sup>th</sup> house is ruled by the intimate friend of Venus. In this case, the 11<sup>th</sup> house is occupied by two natural benefics, Mercury and Venus, who though functional malefics and papa-grahas for this lagna, are no longer enemies of the lord of the 9<sup>th</sup> house. Therefore, the major period of Mars gave this native all those things that one ordinarily desires in life. The planets that are in conjunction with the Sun, in their respective dasas and antra-dasas confer ordinary results only.

Mercury, here occupying Taurus sign and its own Virgo navamsa, is the planet most advanced in a sign; along with Venus, which is also in the same sign, Mercury closely hems the Sun situated in its own navamsa portion of Taurus in the 11<sup>th</sup> house. The welfare



and well-being of one's father is divined from the sign and bhava occupied and ruled by the Sun. Here, the Sun is in conjunction with the lord of the 2<sup>nd</sup> and the 5<sup>th</sup> from Surya-lagna, and the lord of the Surya-lagna, Venus, is aspected by Mars, the evil lord of the 7<sup>th</sup> and the 12<sup>th</sup> and a maraka for Taurus lagna, and the Sun is hemmed between two not so effective natural and benefic planets for this lagna. This situation of the Sun indicates that the father of the native belonged to a wealthy family who lost his father very early in life and who gradually lost all his inherited wealth through litigation or sale of property owing to Mars situated in the 6<sup>th</sup> house from Surya-lagna, and Jupiter, the lord of the 8<sup>th</sup> and the 11<sup>th</sup> from Surya-lagna, occupying the 12<sup>th</sup> house from the Sun. Saturn, the lord of the 9<sup>th</sup> and the 10<sup>th</sup> for Taurus Surya-lagna, occupying the 8<sup>th</sup> house from its moolatrikona-rasi did not permit the native's father to pursue any independent gainful vocation throughout his life-time and who throughout his life remained involved in litigations with various people including this native when the latter was experiencing the antra-dasa of Mercury in the dasa of Mars which is in Shada-ashtaka relationship with the Sun. The Sun or the Moon occupying the 11<sup>th</sup> house from the lagna does make one exceptionally fortunate but in the present case, the Sun even though occupying its own navamsa is in the sign ruled by its bitter enemy and is in conjunction with it in mutual trinal position with Saturn, the lord of the 8<sup>th</sup> house. The Sun and the Surya-lagna are both afflicted by inimical planets. Saravali does not assign bad results to the aspect of Mars on the Sun occupying the sign ruled by Venus nor to the aspect of the Sun on Mars situated in a Venusian sign, except that there will be increase of enemies. The native of this father made many troublesome enemies.

Planets ruling or aspecting either the 9<sup>th</sup> or the 10<sup>th</sup> house promote upliftment in life and career. Saturn aspecting the 9<sup>th</sup> house makes one fortunate during the course of its own dasa and in the dasa of the lord of the 9<sup>th</sup> if it is situated in its own sign or in Libra or in a sign ruled by Jupiter; here, ideally situated with reference to the lagna it is ucchabhilashi, in the 10<sup>th</sup> from the Chandra-lagna and is the lord of the sign occupied by Rahu on whose behalf it will tend to act. Rahu, with its dispositor also favourably inclined, generally makes one very fortunate during the course of its dasa. Saturn which is very weak in Shadabala and is not aspected by either Venus

or Jupiter gave its good results to this native after a long frustrating wait and that too not up to the extent one would ordinarily expect, because Mars and Jupiter have not caused a formidable Rajayoga to arise and Mars does not cast its aspect on the lagna-kendra. Promotions in service came to this native rather late owing also to the Shada-ashtaka position of the two luminaries and of the lord of the lagna and the lord of the house of gains. But, the lord of the 11<sup>th</sup> house is in a kendra from its intimate friend Rahu which is situated in the 11<sup>th</sup> house from the 10<sup>th</sup> and in the 5<sup>th</sup> from the lord of the 10<sup>th</sup> house; accordingly this native received his first promotion in the antra-dasa of Venus in the dasa of Rahu and also purchased a house of his own to which he moved in the antra-dasa of the Sun situated in the 4<sup>th</sup> house from Rahu; Rahu gave him three transfer-postings during the course of its long dasa spanning eighteen years. The promotions that this native received were of a minor nature, the mere occupation of the kendras by yoga-giving planet is just not enough to confer a high position in life or career. Furthermore, the relatively weak Venus has caused the unfavourable and hidden Kemadruma yoga to arise on account of its own proximity to the Sun and because of the aspect of Mars occupying the exaltation sign of the lord of the 8<sup>th</sup> house that it receives from the 4<sup>th</sup> house which is afflicted by the lord of the 8<sup>th</sup> situated in the 3<sup>rd</sup> house; this ava-yoga had severely hindered this native's career prospects throughout the period of his service. The aspect of Mars on Venus occupying its own sign is evil in effect, which evil is cancelled by Jupiter. The conjunction of the Sun, Mercury and Venus in any one of the twelve signs does not ordinarily give yoga results.

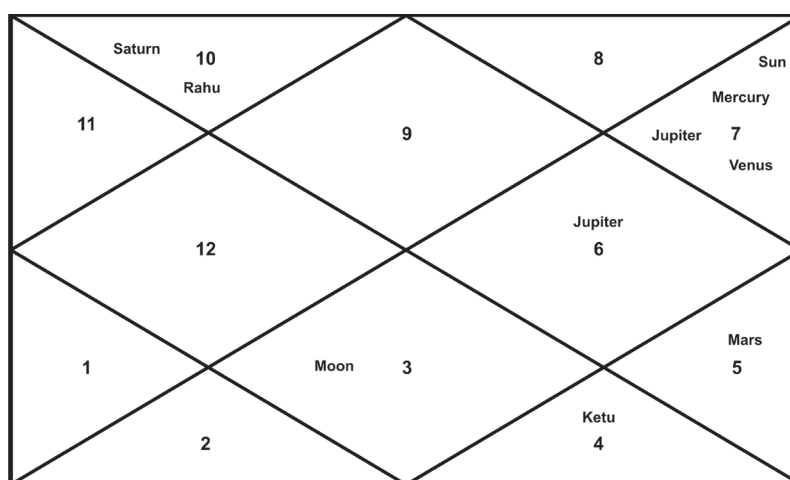
For Cancer lagna the 4<sup>th</sup> and the 10<sup>th</sup> bhavas which complement each other are formed by odd signs. Planets situated in odd signs tend to produce more of their positive results. Here at, the lord of the 5<sup>th</sup> and the 10<sup>th</sup> i.e. Mars, is in Libra, an odd sign, and Jupiter, the lord of the 6<sup>th</sup> and the 9<sup>th</sup>, is in Aries, an odd sign; these two named planets by virtue of their bhava-lordship and placement produced for this native more of their positive results during the course of their respective Vimshottari dasas. The dasa of Jupiter, the lord of the 9<sup>th</sup> situated in the 10<sup>th</sup> in yoga-formation with the lord of the 5<sup>th</sup>, has been the best period of his life. During the course of the dasa of Jupiter this native received his last promotion in the antra-dasa of Saturn which is the lord of the 10<sup>th</sup> and the 11<sup>th</sup> from 10<sup>th</sup> house, and

the lord of the 4<sup>th</sup> and the 5<sup>th</sup> from the sign occupied by the lord of the 10<sup>th</sup> house. Most importantly, Jupiter signifies one's children and their welfare; it is in yoga with the lord of the 5<sup>th</sup> house, therefore, its dasa proved very fortunate for the two children of this native. The elder daughter of the native became a software programmer, got married and moved to United States, and his son became a Chartered Accountant, went to USA for further studies, got married and is residing in USA ever since and who was blessed with a son. For Cancer lagna, Jupiter no doubt qualifies to be the Rajayoga-karaka because it rules the 9<sup>th</sup> house from the 10<sup>th</sup> and the lord of the 10<sup>th</sup> from the 9<sup>th</sup> house, and it is in the 5<sup>th</sup> navamsa of Aries sign, but during the course of its dasa while providing all desirable comforts and wealth to the native Jupiter failed to confer Rajayoga results. Jupiter is strong in Shadabala but in its own Ashtakavarga has gained only four benefic bindus. The sign occupied by it has gained more malefic rekhas than benefic bindus and far less benefic bindus than the 9<sup>th</sup> house that it rules has gained. But, because it occupies the first pada of Bharni nakshatra, the 10<sup>th</sup> and one of the three Janma nakshatras ruled by Venus, its temporal friend, the dasa of Jupiter proved fruitful for this native.

In the present case, the Surya-lagna is the Lagna-pada; it is occupied by a cruel planet and two natural benefics in close proximity of the Sun. The kendras and the trikonas are dominated by natural malefics. These planets have not proved favourable for this native. The Aruddha-pada of the 9<sup>th</sup> house is also the Surya-lagna. This native has been fortunate in a limited way only because of Saturn. Saturn as the lord of the 9<sup>th</sup> and the 10<sup>th</sup> from the Arudha-pada of the 9<sup>th</sup> house is ucchabhilashi in the 5<sup>th</sup> house in a friendly sign and a friendly navamsa as a functional benefic for the Arudha-pada of the 9<sup>th</sup> house, but its dispositor, which is a papa-graha for Cancer lagna and not a naisargika friend of the lord of the lagna, is in the very close proximity of the Sun and holds back Saturn. A beneficially inclined Saturn generally makes a person fortunate and wealthy late in life.

# CASE STUDY - 3

## PLANETS IN THE 11<sup>TH</sup> HOUSE



### Rasi chart

Sagittarius lagna 16:07:35, Saturn 28:32:37 and Rahu 13:04:02 in Capricorn, the Moon 10:11:17 in Gemini, Ketu 13:04:02 in Cancer, Mars 12:21:54 in Leo, Sun 10:11:37, Mercury 24:33:31, Jupiter (c) 10:32:11 and Venus 04:28:32 in Libra.

### Navamsa Chart:

Leo lagna, Saturn in Virgo, Ketu in Libra, the Moon and Venus in Scorpio, the Sun and Jupiter in Capricorn, Rahu in Aries, Mercury in Taurus and Mars in Cancer.

When this native was born, the Moon, the lord of the 8<sup>th</sup> house from the lagna, was transiting the last pada of Mrigasira nakshatra ruled by Mars; Mrigasira nakshatra forms a part of Gemini sign ruled by Mercury. Other than the Moon, which was situated in the 7<sup>th</sup> house, no other planet occupied a kendrasthana either from the lagna or the Chandra-lagna. The 4<sup>th</sup> house was fully aspected

by Saturn, the lord of the 2<sup>nd</sup> and the 3<sup>rd</sup>, and the 7<sup>th</sup> house was aspected by Jupiter, the lord of the lagna and the 4<sup>th</sup>; the Moon alone as the lord of the 8<sup>th</sup> house aspected the lagna-kendra. Jupiter, situated in an inimical sign and in its debilitation navamsa in the 11<sup>th</sup> house, was combust. The Sun and Mars are the two designated yoga-karakas for Sagittarius lagna by virtue of their ruling a trikona-bhava each. But the Sun, which was in its debilitation sign and in an inimical navamsa, did not gain neechabhanga, and Mars, the lord of its exaltation sign, no doubt occupying its Param-mitra's rasi but not aspecting the lagna, was in the 9<sup>th</sup> house in its debilitation navamsa. Prima facie this is a weak nativity. Except for the four-planet conjunction occurring in the 11<sup>th</sup> house from the lagna and in the 5<sup>th</sup> house from the natal Moon, which Moon while aspecting the lagna is not in the middle portion of the common sign it occupies, there seems to be no other yoga of note indicating progress and prosperity for this native. Kalyanvarma tells us that planets situated in their exaltation navamsas give their full results, those situated in their own navamsas give the results of the occupation of their own signs, those in their friendly navamsas give ordinary results and those which are in their debilitation or inimical navamsa give bad results. As regards the combust status of planets it is said that the combustion of planets within five degrees of the Sun is real, beyond five degrees and within ten degrees it is ordinary, and if it is beyond ten degrees and within fifteen degrees it is nominal. Three or more planets combust give only misery. Saturn occupying the 10<sup>th</sup> house from the Moon makes one sickly, poor, unhappy, and a complete failure in life, its occupation of a friendly sign notwithstanding; such a Saturn generally does not confer a high status and fame. But, this native was a very successful highly paid advocate of the Supreme Court of India.

Saravali tells us that if the Sun, Mercury, Venus and Jupiter combine in a sign then one, who adept in his field of activity or profession and holding an eminent position, will remain wealthy and very happy throughout life surrounded by brothers, friends and many well-wishers. For Sagittarius lagna, Saturn ruling the Dhana-bhava, Venus ruling the Labhasthana and Mercury ruling the all important 10<sup>th</sup> house are functional malefics. However, Venus is capable of removing or reducing the defects of Mercury. In this case, the Sun, Mercury, Venus and Jupiter combining in Libra sign and in

mutual kendra from Saturn gave rise to a Dhana yoga in as much as the 2<sup>nd</sup> house was occupied by its own lord that was situated in the 4<sup>th</sup> house from the lords of the 9<sup>th</sup>, the 10<sup>th</sup> and the 11<sup>th</sup> bhavas in the 11<sup>th</sup> house from the lagna in the moolatrikona-rasi of the lord of the 11<sup>th</sup>, combining with the lord of the lagna, who is also the Dhana-karaka and casts its aspect on the 11<sup>th</sup> house. Even though the Sun and Jupiter were in the sign occupied by their bitter enemy and were, therefore, defective, this native was a professional who was in the very high income-bracket, and most of the wealth he possessed he had earned for himself. The 11<sup>th</sup> house had gained in the Sarva Ashtakavarga lesser benefic bindus than those gained by the 10<sup>th</sup> house, and the lagna-kendra had gained far less benefic bindus. The maximum number of benefic bindus was gained by Leo sign falling on the 9<sup>th</sup> house from the lagna which sign was occupied by Mars which had gained the maximum number of benefic bindus. Mars had gained seven benefic bindus in which context Jataka Parijata states that Mars if occupying Aries, Leo, Scorpio, Sagittarius or Capricorn sign happens to gain four or more benefic bindus it makes one a king. But Mars was not in any Raja yoga formation and it occupied its debilitation navamsa, and therefore, this native did not hold an official position in the government or a political office; he never indulged in politics. The 9<sup>th</sup> house that had gained forty-two benefic bindus had made this native very fortunate and prosperous. The lord of the 10<sup>th</sup> contributing seven benefic bindus to its own bhava and six benefic bindus to the 9<sup>th</sup> house made him succeed in his profession and gain considerable repute, and the lord of the 11<sup>th</sup> contributing the most bindus to its own bhava and the 9<sup>th</sup> house, progressively gave him very many opportunities to earn well. Fortune smiled on this native after his marriage and the birth of his first son; the Moon occupied the 7<sup>th</sup> house in this nativity as the main and sole invigorator of the lagna and the entire council of planets, and it was in the navamsa ruled by the lord of the 5<sup>th</sup> house. Jupiter as the lord of the 10<sup>th</sup> house from Chandra-lagna combining with the lord of the Chandra-lagna and, the lord of the 5<sup>th</sup> in the 5<sup>th</sup> house from the Chandra-lagna in yoga with Saturn and aspected by Saturn, made this native a leading advocate of the Supreme Court of India. Saturn rules law, and Jupiter associating with Mercury gives analytical intellect and the legal profession to pursue. The lord of the 11<sup>th</sup> house occupying its own bhava ensures domestic peace

and happiness throughout life and, benefics situated in the 11<sup>th</sup> house make one acquire wealth through honest and noble means. Four planets conjoining in the 11<sup>th</sup> house from the lagna do not become instrumental in the formation of Sanyasa yoga.

For Sagittarius lagna the Moon rules the 8<sup>th</sup> house, it is not a functional benefic. Mars along with the Sun is a functional benefic but it continues to be a cruel planet unless aspected by Jupiter. Mars does not own a kendra from this lagna, and here, it occupies a fiery and a cruel sign in the 9<sup>th</sup> house from the lagna. Mars situated in the 9<sup>th</sup> house gives proficiency in law. Legal profession does not abhor falsehood. If the lord of the 2<sup>nd</sup> house is in a sign ruled by Saturn or Mars and if malefics join the kendras and the trikonas then the person will be a liar, the same results ensue if the lord of the 2<sup>nd</sup> house is in a navamsa ruled by Saturn or Mars. This is the Asatyavadi yoga which occurs in this nativity. Since the 4<sup>th</sup> house from the lagna is formed by a benefic sign and Jupiter casts its full benefic aspect on the Moon this native could actually have been pure-hearted who probably detested secrecy and hypocrisy in personal life. All planets occupying the 11<sup>th</sup> house or aspecting the 11<sup>th</sup> house confer many good things in life, comforts and wealth, they do so in accordance with the nature of the sign forming the 11<sup>th</sup> house and in accordance with the planets they combine with or aspect, malefics situated in this bhava seem to lose their evil propensity and tend to give more of their good results. The presence of a planet in debilitation or in combustion does not spoil the 11<sup>th</sup> house and the planets situated therein, it merely delays the fructification of the assigned good results. Garga tells us that that the Sun in Libra sign occupying the 11<sup>th</sup> house even without the benefit of neechabhanga will give rise to an excellent yoga for good fortune, prosperity and gains provided it is also in conjunction with Mercury.

A vacant lagna is not as strong as the lagna that is occupied by a planet but the Chandra-lagna can never be vacant because it is always occupied by the Moon. In this nativity, the Chandra-lagna was stronger than the lagna and was aspected by Jupiter no longer a strong functional benefic owing to its combust status, and for which lagna Saturn occupying its own sign in the 2<sup>nd</sup> house and Venus occupying its own sign in the 11<sup>th</sup> house act as functional benefics capable of giving yoga. The lord of the Chandra-lagna,

Mercury, situated in the 5<sup>th</sup> house from the Moon was retrograde but it was outside the range of combustion. Irrespective of their bhava-lordship and navamsas of occupation when all three natural benefics occupy the auspicious 5<sup>th</sup> house from the Moon they confer strength to the Chandra-lagna and cause yoga even in the company of the debilitated Sun which if event warrants may be in conjunction with the lord of the sign that it happens to occupy; however, planets in conjunction with the debilitated Sun do not give rise to Rajayoga. Fortunately, at the time of the birth of this native, the Sun situated in its sign of debilitation was not in the navamsa ruled by the lord of the 8<sup>th</sup>.

A person becomes fortunate in case malefic planets tenant the 3<sup>rd</sup>, the 6<sup>th</sup> or the 11<sup>th</sup> house from the lagna, and benefic planets occupy the kendras in strength forming an association with the lagna. If malefic planets occupy benefic signs then they should be aspected by benefic planets in order to confer good results assigned to them or to check their evil propensity. In this nativity Reka yoga is present because the combust lord of the 4<sup>th</sup> aspected by Saturn, the lord of the 3<sup>rd</sup>, a papa-graha, has combined in the 11<sup>th</sup> house with the lord of the 6<sup>th</sup>, which is also a papa-graha for Sagittarius lagna. There are no planets tenanted the 2<sup>nd</sup> or the 12<sup>th</sup> sign from the Moon, but no Kemadruma yoga arises because the Moon is in a kendra from the lagna. Moreover, the Moon is situated in the 9<sup>th</sup> house from the Sun in which regard Brihat Jataka states that the person will be of a very good amicable temperament, very wealthy, very learned and extraordinarily intelligent. The Moon situated in Gemini sign makes one jovial, long-lived and a pleasure-seeker, by aspecting the lagna it makes one good-looking, likeable, generous and considerate, and if aspected by Jupiter makes one develop and harbour good thoughts; the combust Jupiter is seldom bad in aspect. Saravali states that the lagna aspected by the Moon makes one fortunate, exceedingly clever, very rich and soft-spoken; these favourable results do not accrue if the Moon is devoid of pakshabala or if it occupies an evil sign or navamsa or is not aspected by Jupiter. However, at the time of the birth of this native no planet occupied the 5<sup>th</sup> navamsa of the sign of its occupation which would have otherwise given rise to a significant Rajayoga and made him a prominent political leader wielding power and authority.

The dasas of planets ruling or occupying the Vipata, Pratyaka



or Pratyari and Nyadhana or Vadha nakshatras are deemed evil for they generally produce bad results; the benefic nakshatras, such as the Janma, Sampata, Kshema, Adhana or Sadhaka, Mitra and Param-mitra nakshatras, become afflicted if they are occupied by papa-grahas and particularly those who own the three sets of afore-mentioned evil nakshatras. In this nativity, the set of three Janma nakshatras is ruled by Mars, the Sampatas are ruled by Rahu, the Vipatas are ruled by Jupiter, the Kshemas are ruled by Saturn, the Pratyakas are ruled by Mercury, the Sadhakas by Ketu, the Nyadhanas by Venus; the Sun rules the Mitra nakshatras and the Moon, the Param-mitras. At the time of birth the lagna-point was in Poorva Ashada, a Nyadhana nakshatra, the Sun was in Swati, a Sampata nakshatra, the Moon was in Mrigasira, a Janma nakshatra, Mars was in Magha, a Sadhaka nakshatra, Mercury was in Vishakha, a Vipata nakshatra, Jupiter was in Swati, a Sampata nakshatra, Venus was in Chitra, a Janma nakshatra, Saturn was in Dhanishta, a Janma nakshatra, Rahu was in Sravana, an Param-mitra nakshatra, and Ketu was in Pushya nakshatra, a Kshema nakshatra. The lagna-nakshatra was protected by the aspect of the Moon ruling the set of three benefic Param-mitra nakshatras, the Moon situated in a benefic nakshatra was also aspected by Jupiter ruling the Vipata nakshatra but while occupying a Sampata nakshatra at the time of birth. With the exception of Mercury the rest three of the four planets conjoining in the 11<sup>th</sup> house were in benefic nakshatras; Saturn that cast its 10<sup>th</sup> house aspect on this conjunction, ruled and occupied a benefic nakshatra, and was in the Dhana-bhava. The dasas of Jupiter and Saturn proved most auspicious for the general welfare, career and well-being of this native; both assumed the role of yoga-karaka but did not give Rajayoga effects. Even otherwise, there was no Rajayoga caused because here the lords of the 6<sup>th</sup>, the 7<sup>th</sup> and the 10<sup>th</sup> bhavas did combine in one sign and bhava but they had not combined in a kendra from the lagna, they did combine in a trikona from the Chandra-lagna but the Moon is the lord of the 8<sup>th</sup> house for Sagittarius lagna.

This native, who like his father, was a leading advocate of the Supreme Court of India, was born at the fag-end of the dasa of Mars, when Mars was in Magha, the Sadhaka nakshatra ruled by Ketu. This dasa was followed by that of Rahu occupying Sravana, the Param-mitra nakshatra ruled by the Moon, which dasa ran its

full course when he was studying. The dasa of Jupiter which was in Swati ruled by Rahu, a Sampata nakshatra, ensured his qualification as an advocate of the Delhi High Court and the Supreme Court of India, during which period he joined his father and commenced legal practice as was indicated by Jupiter combining with the Sun. He inherited the legal practice of his father and also his father's landed properties and wealth during the dasa of Saturn which was in Dhanishta ruled by Mars, a Janma nakshatra, and occupied the 2<sup>nd</sup> house conjoining with Rahu that also ruled and occupied benefic nakshatras, during which period this native earned well. The lord of the navamsa occupied by the lord of the lagna happened to be the lord of the Dhana-bhava situated in its own sign and bhava, and this native made a name for himself because the lord of the 10<sup>th</sup> house, a natural benefic, conjoining with two natural benefics in the 11<sup>th</sup> house, occupied a benefic navamsa in the 10<sup>th</sup> from the navamsa-lagna. This native did not purchase or construct a new house; he could not have done so because of the combust lord of the 4<sup>th</sup> occupying the 8<sup>th</sup> house from the 4<sup>th</sup>.

The dasa of Mercury which was in Vishakha ruled by Jupiter, a Vipata nakshatra, gave him huge income but also affected his health and forced him to give up his legal practice which was eventually inherited by his sons. He met his end in the dasa of Ketu occupying the 8<sup>th</sup> house from the lagna which had assumed the role of maraka by occupying Pushya, a Kshema nakshatra, ruled by Saturn which is situated in a marakasthan.

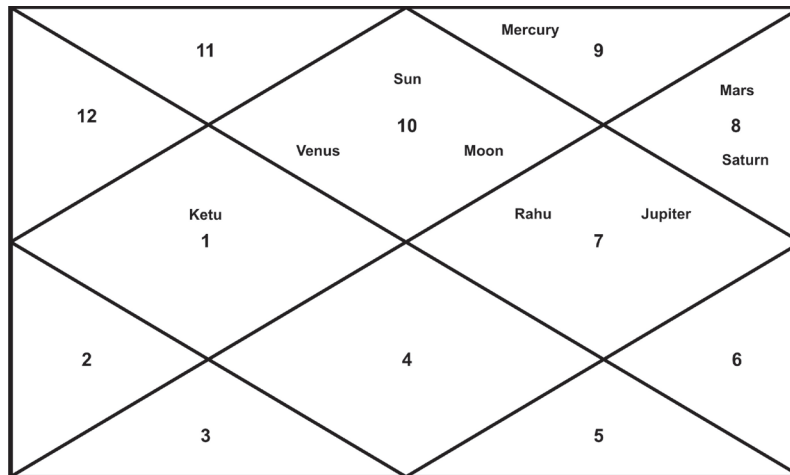
In order to ascertain the nature or cause of the disease which is likely to afflict any person the planet situated in the 6<sup>th</sup> or the 8<sup>th</sup> or the 12<sup>th</sup> house, the lord of the 6<sup>th</sup> house and the planets associated with the lord of the 6<sup>th</sup>, need to be examined. Prasna Marga insists upon the examination of the 8<sup>th</sup> house on a similar basis. In the present case, the 6<sup>th</sup> house was not occupied by any planet nor was it aspected by any planet. The lord of the 6<sup>th</sup> house is a maraka for Sagittarius lagna and in this case, it is aspected by another maraka and occupied its own sign in the 8<sup>th</sup> from the 6<sup>th</sup> house. The lord of the 8<sup>th</sup> aspected by the combust lord of the lagna in its turn aspected the lagna. The influence of Jupiter on the lord of the 6<sup>th</sup> and the lord of the 8<sup>th</sup> makes diagnosis of disease difficult. Mercury rules the nerves and the Nervous system; it was afflicted by Saturn and the lord of the 6<sup>th</sup> which also afflicted the lord of

the lagna. Saturn afflicting Mercury can cause paralysis of the limbs or damage to the brain and the spinal cord or even madness. This native suffered from the wasting Parkinson disease which he seems to have contracted during the *dasa* of Mercury. Saravali has assigned bad results for the aspect of Saturn on Mercury occupying a sign ruled by Venus; he states that the person will be devoid of happiness, troubled by relatives, face several extreme situations, and remain sick and slovenly. Jatakalankara tells us that if the lord of the 6<sup>th</sup> house situated in an odd sign is aspected by a *papa-graha* then one suffers from an unknown or secret disease caused by the enemies. For Sagittarius lagna, Saturn is a *papa-graha* by virtue of ruling the 3<sup>rd</sup> house from the lagna.

Ketu occupies the 8<sup>th</sup> house governing longevity; it is in Cancer sign. Ketu indicates mental worries or mental ailments and is an adverse factor for longevity if the sign occupied by it is not aspected by a benefic. Here, it is aspected by the *karaka* of the 8<sup>th</sup> house occupying its own sign in the 2<sup>nd</sup> house. This native enjoyed a fairly long span of life but could not live beyond the *dasa* of Ketu which had assumed the role of the principal *maraka* also because of the lord of the 8<sup>th</sup> occupying a *marakasthana*. Ketu, as the principal *maraka*, gives a painful death after suffering a long troublesome period of ailment. The diseases of the mind and the brain are indicated by Cancer sign falling on the 8<sup>th</sup> house from the lagna which diseases tend to afflict a person if the 8<sup>th</sup> house is either aspected or occupied by cruel malefics devoid of benefic aspects.

# CASE STUDY - 4

## OPERATIVE AND INOPERATIVE YOGAS



### Rasi chart

Capricorn lagna 10:31:21, the Sun 07:15:51, the Moon 20:34:00 and Venus 19:37:32 in Capricorn, Ketu 13:18:59 in Aries, Rahu 13:18:59 and Jupiter 07:23:42 in Libra, Saturn 28:19:19 and Mars 27:01:18 in Scorpio and Mercury 13:53:51 in Sagittarius.

### Navamsa Chart:

Aries lagna, Venus in Gemini, the Moon and Ketu in Cancer, Mercury in Leo, Jupiter in Sagittarius, Rahu in Capricorn, the Sun, Mars and Saturn in Pisces.

This nativity, which has the retrograde lord of the 10<sup>th</sup> house in conjunction with the lords of the 7<sup>th</sup> and the 8<sup>th</sup> in the lagna, does not reveal any yoga or Rajayoga of any particular importance other than the occupation of the 10<sup>th</sup> house by Jupiter, and of the lagna

by Venus, the yoga-karaka and the Rajayoga-karaka for Capricorn lagna. Jupiter occupies a neutral sign and Venus occupies the sign ruled by its intimate friend. Moreover, the lord of the lagna though aspecting the lagna is in the 11<sup>th</sup> house in the company of its bitter enemy who rules the 11<sup>th</sup> house. The placement of planets is indeed very ordinary holding no exceptional promise of advanced prosperity to this native who is not exceptionally educated; he does not hold a professional qualification. Neither the lord of the lagna, who is also the lord of the Chandra lagna, nor the lord of the sign occupied by it is in a kendra counted from the lagna and the natal Moon. Yet, this native leads a good life, has a good source of income, lives in his own house, has his own vehicles and by all standards is wealthy and happy.

Venus, the lord of the 5<sup>th</sup> and the 10<sup>th</sup>, occupies the lagna-kendra which is also the Chandra-lagna and the Surya-lagna. The common lord of these three lagnas is Saturn which occupies the 11<sup>th</sup> house in Scorpio sign along with the lord of the 11<sup>th</sup>, Mars. Saturn is not happily placed in Scorpio sign wherein situated it generally makes one rich but also gives many ailments and makes one suffer many pains and sorrows secretly. Mars occupying its own sign, Scorpio, makes one a wealthy businessman who is vindictive and intent on harming his opponents. Mars situated in the 11<sup>th</sup> house gives plenty of wealth, courage and happiness but an unhappy marriage. Saturn situated in the 11<sup>th</sup> house also gives a very good source of income, wealth and property but does not give happiness from wife or son. The lord of the lagna conjoining with the lord of the 11<sup>th</sup> house in the 11<sup>th</sup> from the lagna gives much gain from trade and many benefits through an elder brother.

Jupiter in Libra sign gives good memory and actions, wealth and a comfortable living; it makes one religious. Jupiter occupying the 10<sup>th</sup> house from the lagna gives plenty of wealth, good health, success and prosperity. As the lord of the 12<sup>th</sup> situated in the 10<sup>th</sup> it makes one industrious, eager to gain more income or hoard wealth and blessed with a son but rude in speech and behaviour; as the lord of the 3<sup>rd</sup> situated in the 10<sup>th</sup> it makes one fortunate, generous and engage in good works. Rahu in conjunction with Jupiter takes away many of the good things indicated by Jupiter; it causes the unfavourable Guru-Chandala yoga which yoga here is not relieved by the aspect of Venus or Mercury. Rahu situated in the 10<sup>th</sup> house

has spoiled the Amla yoga caused by Jupiter, and there is no benefic planet tenanted the 9<sup>th</sup> house ruled by Mercury. Mercury is easily influenced by the nature of the sign it occupies and by the planets conjoining with it or aspecting it. Situated in Aquarius it makes one very timid and gives very little enjoyment in life; and while occupying the 12<sup>th</sup> house it does not give easy success and makes one frustrated and indolent. The texts have not praised the situation of Mercury in the 12<sup>th</sup> house unless it is in its own sign or in a sign ruled by Venus. Here, Mercury does not occupy a benefic navamsa. The 12<sup>th</sup> house is hemmed between natural malefics and therefore, the good significations indicated by the bhavas that Mercury rules suffer. Jupiter is not a benefic for Capricorn lagna but a functional malefic, by occupying Libra sign in the 10<sup>th</sup> house it has afflicted Venus and through Venus afflicted the lagna. As a functional malefic, who rules the 3<sup>rd</sup> and the 12<sup>th</sup>, Jupiter's aspect on the trikonas or their lords can produce bad to very bad results if it happens to occupy a majority of unfriendly and evil shodasvargas; it can make a person unfortunate. According to Kapila Nadi, Venus conjoining with Jupiter in Capricorn lagna confers yoga but this conjunction makes a person born in Rajayoga experience poverty.

In this nativity the Upapada of the lord of the lagna falls on the 9<sup>th</sup> house from the lagna, and therefore, Virgo sign is the Upapada of Saturn which pada formed by an even and benefic sign is devoid of benefic and malefic aspects. Mercury occupying a kendra from the Lagna Upapada gives rise to a yoga that confers auspicious results; it does not cause a Raja yoga even though Kalidasa states that it will make one a king and very learned. Saturn having advanced most in a sign is the Adhika-graha or the Atmakaraka. Kalidasa states that the Adhika-graha conjoining with Mars makes one bear arms and become a soldier or deal in metals or metallic objects and if vested with requisite strength can make one a ruler and exercise power and authority. These stated events have not materialised because of the lack of mutual affinity between Saturn and Mars who happen to occupy the same rasi and the same navamsa.

This native was born when the Aries navamsa sub-division of Capricorn sign was rising in the lagna in the Sravana nakshatra ruled by the Moon. The Moon was also in Capricorn sign in its own navamsa and in Sravana nakshatra. The lord of the lagna, Saturn, which is also the lord of the Chandra-lagna situated in the 11<sup>th</sup>

house in the company of the lord of the 11<sup>th</sup> house and supported by Venus and Jupiter, has made the life of this native smooth and easy. This native has not had to struggle to establish his own career as a businessman. He was born at the fag-end of the Vimshottari dasa of the Moon. His birth benefited his father who lived well as a Gazetted officer of the Central Government of India and lived long because the Sun situated in a neutral sign in the lagna-kendra along with the dasa-lord Moon is in a kendra from Jupiter and is aspected by the lord of the lagna, and because the dasa of the Moon was soon followed by the dasa of Mars occupying its own sign in the 11<sup>th</sup> house as the lord of the 4<sup>th</sup> and the 11<sup>th</sup> house. Mars is in a Sadhaka nakshatra ruled by Mercury who is more the lord of the 9<sup>th</sup> house than of the 6<sup>th</sup>. Mercury occupying a friendly sign aspects its own 6<sup>th</sup> house which aspect coupled with the aspect of Jupiter did not permit any major impediment or opposition in his path of progress to take firm root and made him lead a relatively comfortable care-free life. The aspect of Mercury on the 6<sup>th</sup> house creates many enemies that need to be subjugated; the aspect of Jupiter on the 6<sup>th</sup> house destroys enemies.

The dasa of Rahu saw this native complete his studies obtaining a diploma in Electrical Engineering, and later join his elder brother in latter's business. Rahu occupies the 10<sup>th</sup> house in the sign ruled by its intimate friend and is in its own nakshatra. Because the dasa of Rahu ran its course when this native was studying it did not allow the native to acquire a high level of education; in this case Rahu rules the set of three Vipata nakshatras. The dasa of Rahu proved fruitful for this native because the lord of the 10<sup>th</sup> house, Venus, situated in the 4<sup>th</sup> house from Rahu is retrograde, and Venus occupying the lagna-kendra in a kendra from Jupiter gives the results of being in its exaltation sign. The dasa of Rahu situated in the 10<sup>th</sup> house from the lagna makes one harbour good intentions and give a practical shape to those good intentions; it confers success in all undertakings and one's efforts generally bear rich fruits. Rahu occupies Capricorn navamsa in the 10<sup>th</sup> from the Navamsa-lagna.

Jupiter occupies a neutral sign ruled by a natural benefic who is the yoga-karaka and Rajayoga-karaka for Capricorn lagna, and is in a Vipata nakshatra ruled by Rahu, it is in its own navamsa in the 9<sup>th</sup> from the Navamsa-lagna. The entire dasa of Jupiter proved exceedingly good for this native who without investing any capital

became an equal partner in his brother's business, got married and was blessed with a son and his share of income also multiplied. Sarvartha Chintamani states that during the course of the dasa of Jupiter occupying the 10<sup>th</sup> house from the lagna one gains a kingdom if there is a Rajayoga; otherwise the person becomes wealthy, marries and begets a son all the while enjoying all available material comforts and happiness befitting a king. Except for the conjunction of the lord of the 5<sup>th</sup> with the lord of the 7<sup>th</sup> in the lagna which yoga is spoiled by the presence of the more powerful lord of the 8<sup>th</sup> house there is no Raja yoga obtaining. Jupiter along with Mars and Venus has gained the maximum benefic bindus in the Sarva Ashtakavarga. Even though Jupiter is a papa-graha for Capricorn lagna, it does not spoil the bhava it occupies and aspects, especially when it is in a kendra or a trikona from the lord of the sign of its exaltation, the Moon, and particularly when it is situated in its own more positive navamsa or drekkana.

Presently this native is experiencing the effects of the dasa of the lord of the lagna and the Dhana-bhava, Saturn. Saturn is in close conjunction with Mars in the sign ruled by Mars, its bitter enemy. Since Saturn is the lord of the lagna and is in conjunction with the lord of the 11<sup>th</sup> who also rules a kendrasthana and itself occupies a Sadhaka nakshatra, its dasa has not given bad results which it otherwise would have given. Otherwise, the dasa of Saturn occupying the sign ruled by its bitter enemy and in conjunction with a papa-graha devastates all that one has gained and established. During the course of the dasa of Saturn the income of this native increased and he also purchased a new residence for himself and his family. Saturn has gained five benefic bindus in the Sarva Ashtakavarga and is associated with the lord of the 4<sup>th</sup> and the lagna through aspect.

Jupiter as the lord of the 3<sup>rd</sup> house occupying its own navamsa makes one fortunate with the financial help extended by a brother. This native gained the source of his earning and wealth with the assistance and support of his elder brother who made him an equal partner in his business. A person gains wealth through the source indicated by the karaka that is associated with the lord of the 2<sup>nd</sup> house and the 11<sup>th</sup> house. Sarvartha Chintamani states that if the lord of the 2<sup>nd</sup> house and the lord of the lagna are in the 3<sup>rd</sup> house strong and associated with male planets through



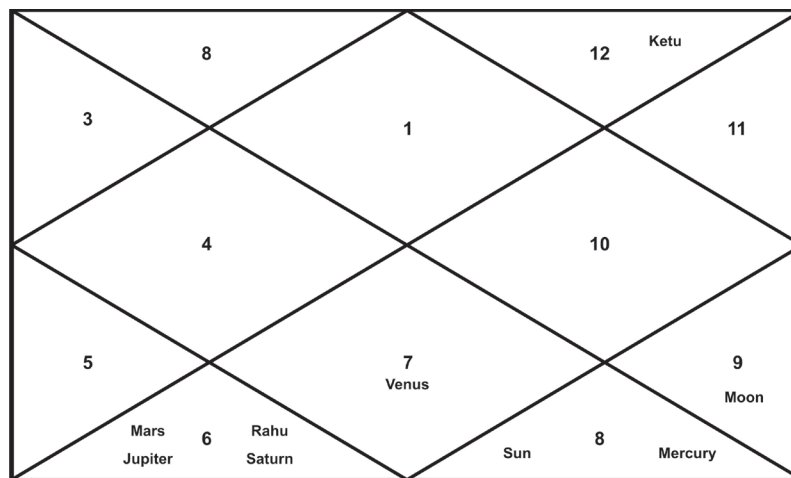
aspect or conjunction one gains and earns wealth through brother or brothers, or if the lords of the lagna and the 2<sup>nd</sup> aspect each other or occupy the same bhava aspected by or in conjunction with the karaka of brothers. In the present case, Saturn, as the lord of the lagna, also rules the 2<sup>nd</sup> house and is in the 11<sup>th</sup> house in conjunction with the lord of the 11<sup>th</sup> who is also the karaka of brothers; moreover, this conjunction is hemmed between two natural benefics one of which rules the 10<sup>th</sup> house and the other occupies the 10<sup>th</sup> house, the Karma-bhava, whose lord is situated in the lagna. The lord of the 11<sup>th</sup> situated in the 10<sup>th</sup> house from the 2<sup>nd</sup> house also casts its aspect on the 2<sup>nd</sup> house. Thus, the lords of the lagna, the Dhana-bhava, the Karma-bhava and the Labhasthana are all intimately connected with each other and also connected with the lord of the Bhagyasthana that is hemmed between these very named lords; this is a very rare assembly of important bhava-lords that signify all things that one longs for or desires in life, and obtains. As it is, Saturn has gained only four Param-mitra-vargas, one own varga and four neutral vargas in the Shodashvarga. The texts state that one gains power and wealth during the course of the dasa of the lord of the lagna, the stronger the lord of the lagna is more pronounced will be the results, and that during the course of the dasa of the lord of the Dhana-bhava, provided it is vested with requisite strength, there will be expansion and betterment of the family, there will be many reasons for celebrations, and gain of wealth through better agreements and stronger intimate business relationships. Incidentally, in this nativity no planet occupies an evil or a cruel shashtiamsa.

Mercury situated in the 12<sup>th</sup> house from the Moon does not give rise to the favourable Anapha yoga because of the conjunction of the Moon with the Sun but it does cause Vasi yoga which gives learning, wealth, riches etc. A malefic planet situated in the 12<sup>th</sup> from the Sun generally makes one reside in foreign lands and Mercury is not a malefic planet. The three-planet conjunction occurring in the lagna-kendra is aspected by Saturn whose aspect to the lagna strengthens the lagna and the planets occupying it which are incidentally in a kendra from Jupiter. They do not give rise to Raja yoga but did bless this native with a long-lived caring father, a loving mother, good brothers and sisters, an affectionate responsible wife and an intelligent and good-looking son. A dual

sign falling on the 12<sup>th</sup> house from the lagna and occupied by the lord of the 9<sup>th</sup> in the 2<sup>nd</sup> house from the lord of the lagna makes one settle in the place of his birth; the person does not seek his fortune anywhere else. Mercury is the lord of the 9<sup>th</sup> house for all three lagnas but it is hemmed between cruel planets which has not made this native independently fortunate. Successful people do not have the lagna, the 9<sup>th</sup> and the 10<sup>th</sup> bhavas or their lords hemmed between cruel or evil planets.

# CASE STUDY - 5

## INEFFECTIVE LAGNADHI YOGA



### Rasi chart

Aries lagna 25:43:48, Mars 22:19:50, Jupiter 20:25:14, Saturn 12:57:04 and Rahu 24:09:38 in Virgo, Venus 29:14:26 in Libra, the Sun 15:57:39 and Mercury 01:47:28 in Scorpio, the Moon 08:27:03 in Sagittarius and Ketu 24:09:38 in Pisces.

### Navamsa Chart:

Scorpio lagna, the Sun in Scorpio, Ketu in Aquarius, Saturn in Aries, Venus and the Moon in Gemini, Mercury, Jupiter and Mars in Cancer and Rahu in Leo.

When this native was born Aries sign aspected by Venus from its own sign was rising in the lagna and the Moon was in the 4<sup>th</sup> pada of Moola nakshatra ruled by Ketu, and in the Gemini navamsa sub-division of its friendly Sagittarius sign. Ketu situated in the 12<sup>th</sup> house from the lagna was in Pisces sign ruled by Jupiter and in Revati nakshatra ruled by its intimate friend, Mercury. The lord of

the Chandra-lagna was in the 10<sup>th</sup> house from the Moon which was aspected by Mars, the yoga-karaka for Sagittarius Chandra-lagna. This native was born as the youngest amongst three brothers and three sisters, in a reputed wealthy family which is proud of its long lineage and history. He was a favourite of his parents; his brothers and sisters who doted on him spoiled him thoroughly; mark the association of the lord of the 11<sup>th</sup>, signifying elder brothers, with the lords of the lagna and the 9<sup>th</sup>. His father was a Civil Engineer who commanded a good income and led a comfortable luxurious life.

The Moon situated in the 9<sup>th</sup> house from the lagna generally makes one very active, intelligent, fond of learning, good-tempered, respectful, courageous, endowed with wealth, prosperous, blessed with sons, friends and many relatives, and the Moon in Sagittarius sign, makes one grateful, good in speech and an able person. Jupiter occupying a neutral sign in the 6<sup>th</sup> house from the lagna and in the 10<sup>th</sup> house from the Moon is not considered badly placed; it makes one foe-less and avail the fruits of the favourable yogas obtaining such as the Lagnadhi yoga, the Gajakesari yoga and the Malvaya yoga that are evident in this nativity. The three natural benefics occupying the three continuous bhavas, the 6<sup>th</sup>, the 7<sup>th</sup> and the 8<sup>th</sup> house from the lagna, gave rise to the Lagnadhi yoga but this yoga was afflicted by the presence of Saturn; Jupiter situated in the 10<sup>th</sup> house from the Moon had caused the Kesari yoga and this yoga too was afflicted by Saturn, and Venus occupying its own sign in the 7<sup>th</sup> house from the lagna, gave rise to the Malvaya yoga which yoga was marred by natural malefics and cruel planets occupying both signs adjoining Libra sign. Jataka Parijata states that if the lord of the lagna is situated in an Upachyasthana and benefics are in the kendras in benefic navamsas and papa-grahas are devoid of strength then alone one becomes a renowned ruler, some say the same result will ensue if the lord of the Chandra-lagna is similarly situated but here this was not to be. The aspect of Venus to the lagna-kendra if not occupying its exaltation sign is not treated as benefic an aspect as is that of Jupiter to the lagna. A strong Venus situated in the 7<sup>th</sup> house makes one handsome, fortunate and gives a rich wife. This native was not handsome, he had had to work hard to gain all that he had achieved, and his wife hailed from a very ordinary poor family.

This native availed the full benefits of the Vimshottari dasa of Venus. Venus had gained five benefic bindus in its Ashtakavarga and ran its course during the first third-part of his life. Venus, hemmed between two natural benefics, was at the time of his birth also hemmed between cruel fiery malefic planets which made him care-free and care-less to the extent that he neglected his studies and did not complete his college-education. Venus was in a Vadha nakshatra and in the 12<sup>th</sup> house from the lord of the 5<sup>th</sup> occupying the 8<sup>th</sup> house in conjunction with a functional papa-graha both occupying a friendly sign but an unfavourable bhava. Saravali tells us that the conjunction of Mars, Jupiter and Saturn in the 10<sup>th</sup> house from the Moon makes one devoid of good reasoning, education, wealth, and happiness, avoided and discarded by well-wishers. The same text also states that the Moon occupying a navamsa ruled by Mercury and aspected by Mars makes one a thief, clever in argumentation and a dangerous being. But the aspect of Venus on the lagna made this native interested in Music which interest he inherited from his father. He gained proficiency in playing violin and various other stringed instruments. He joined a central broadcasting organisation as an artist through the efforts of his eldest brother. Venus occupying the 7<sup>th</sup> house from the lagna makes one fortunate after marriage.

The dasa of the Moon gave this native a marriage, birth of sons and a house of his own; he obtained the house from his father through deceit, and by depriving his two elder brothers of their rightful shares. This native compelled his father to sell the palatial house in which the entire family lived. His two surviving elder sisters who had wrongfully assisted this native in gaining the house also benefited because they too were gifted house-properties purchased for them by their father. There was discord with his brothers who never reconciled their differences with the native and drifted apart. Mars, afflicted by Saturn and occupying a neutral sign but an evil house and a debilitated navamsa, aspecting the Moon from the 6<sup>th</sup> house made this native deceitful and cunning, he virtually robbed his father and his two brothers. The Moon, ruling the set of three Kshema nakshatras and situated in the nakshatra of Ketu that was placed in opposition to the karaka of brothers, had gained only three benefic bindus in its Ashtakavarga, it was situated in Sagittarius drekkana but Jupiter which was not strongly

placed did not aspect the lagna. Had the lagna received the aspect of Jupiter this native would not have committed the wrongs that he did. Nevertheless, owing to Venus he gained repute as a music-guru; during his heydays this native trained many renowned singers but failed in his attempt to find for himself a foothold in the Film industry as a music composer.

During the dasa of Jupiter which was in a Vadha nakshatra the four sons of this native revolted and forced part sale of the house property that he had gained from his father. Thereafter, this native enjoyed neither domestic peace nor good health, and good fortune altogether deserted him. He had already retired from service in the dasa of Rahu. Jupiter was in the Shastiamsa ruled by Saturn, it being a friend of the Sun; therefore, this native lived long. Jataka Tattva states that if there is Lagnadhi yoga and malefic planets are in the 3<sup>rd</sup>, the 6<sup>th</sup> or the 11<sup>th</sup> house a person lives long. This native died in the antra-dasa of Saturn in the dasa of Saturn. The lord of the sign of occupied by Saturn was in the 8<sup>th</sup> house from the lagna in mutual exchange of signs with the lord of the 8<sup>th</sup> who is also the lord of the lagna. Mars situated in the 6<sup>th</sup> gives a painful death. Saturn was in the navamsa ruled by its bitter enemy, Mars, and therefore, its dasa was the Anishta dasa during which period one's health generally suffers and deteriorates. Jataka Tattva clarifies that if the lord of the lagna also rules the 8<sup>th</sup> house death does not occur during the course of its dasa, death occurs during the dasa of Saturn or during the dasa of the lord of the 22<sup>nd</sup> drekkana or of the 64<sup>th</sup> navamsa.

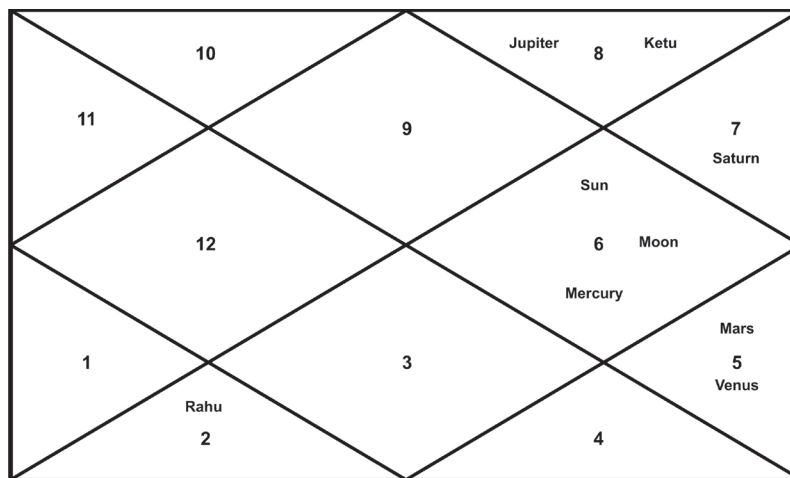
The lord of the 6<sup>th</sup> situated in the 8<sup>th</sup> house from the lagna gives rise to the favourable Harsha yoga which makes one fortunate, enjoy good health, remain happy and subdue his foes. The lord of the 8<sup>th</sup> occupying the 6<sup>th</sup> house gives rise to the favourable Sarala yoga, the person blessed with learning and comforts of life, fearless and full of determination lives long. Here, there is the mutual exchange of signs between the lords of the 6<sup>th</sup> house and the 8<sup>th</sup> house. A cruel malefic occupying the 8<sup>th</sup> house when the lord of the 8<sup>th</sup> is in the 6<sup>th</sup> causes yogabhanga and creates many problems. The lords of the 6<sup>th</sup> and the 8<sup>th</sup> in mutual exchange of signs give rise to an unfavourable Dainya yoga which makes one abusive, bad in conduct, a back-biter and of unsteady mind and resolve; such a person does not gain his objective through honest means. Planets ruling favourable houses associating with either the lord of the 6<sup>th</sup> in the 8<sup>th</sup> or with the lord

of the 8<sup>th</sup> in the 6<sup>th</sup> do not generally produce their good results during the course of their own dasas or in their antra-dasas in the dasas of other benefic yoga-causing planets. In the present case, the favourable lords of the 9<sup>th</sup>, the 10<sup>th</sup> and the 11<sup>th</sup> conjoin with the lord of the 8<sup>th</sup> in the 6<sup>th</sup> house and the favourable lord of the 5<sup>th</sup> house conjoins with the lord of the 6<sup>th</sup> occupying the 8<sup>th</sup> house; the auspicious indications of these stated bhavas were not fully experienced by this native in as much as good fortune deserted him during the course of the dasa of the 9<sup>th</sup>, he did not rise high in his career, most of his well-intended efforts failed to yield the expected good results, and he derived no happiness from his four sons. Lagnadhi yoga is equal to a Rajayoga. Rajayoga results did not accrue to this native because good luck did not side with him when required.

The lord of the 2<sup>nd</sup> is situated in the 6<sup>th</sup> from the 2<sup>nd</sup> house. Even though occupying its other own sign it has the lords of the lagna, the 9<sup>th</sup>, the 10<sup>th</sup> and the 12<sup>th</sup> occupying the 12<sup>th</sup> house from the sign it occupies, and the 2<sup>nd</sup> house is aspected by the evil lord of the 6<sup>th</sup> and the spoiled lords of the two trikonas. No planet aspects the lord of the 2<sup>nd</sup> which occupies a navamsa ruled by a papa-graha for Aries lagna. This native was not a wealthy person. The lord of the 4<sup>th</sup> occupying the 6<sup>th</sup> house from the 4<sup>th</sup> having its dispositor relegated to a trika-bhava made this native lead a very ordinary kind of life. This native had to supplement his meagre salary with tuition-fees he charged for teaching music. Many of his pupils earned more name and fame than this native, their teacher. The 10<sup>th</sup> house from the lagna is vacant but the lord of the 10<sup>th</sup> house from the navamsa lagna is occupied by Rahu. The lord of the 10<sup>th</sup> house from the navamsa lagna, the Sun, occupies the navamsa lagna and the lord of the navamsa lagna joins an exalted Jupiter, and also Mercury in the 9<sup>th</sup> there from. This assembly of planets, which neutralised the adverse situation of the 5<sup>th</sup> lord seen in the rasi-chart, made this native a very competent teacher who could ably make most of his dedicated pupils to effectively understand, grasp and master the basic fundamentals of music and their advanced applications, and also improvise. The Moon gaining in pakshabala joins Venus, the Atmakaraka, in Gemini navamsa; this gave the native the ability to gain proficiency in music and the ability to teach music.

# CASE STUDY - 6

## BIRTH OF TWINS



### Rasi chart

Sagittarius lagna 18:30:20; Rahu 24:33:38 in Taurus; Mars 09:40:57 and Venus 06:04:16 in Leo; the Sun 17:53:01; the Moon 02:07:55 and Mercury 00:53:03 in Virgo; Saturn 10:33:23 in Libra and Ketu 24:33:38 and Jupiter 13:45:20 in Scorpio.

### Navamsa Chart:

Virgo lagna, Jupiter in Scorpio, the Moon, Saturn and Mercury in Capricorn, Ketu in Aquarius, Venus in Taurus, the Sun and Mars in Gemini and Rahu in Leo.

The natives of this horoscope are two sisters who are not identical twins; theirs' was a Caesarean-birth. The birth of twins and triplets is not uncommon. But, it is not possible to fix the exact time of birth or conception for each individual in such cases. The recorded time in the case of Caesarean-births is generally an approximate time and is certainly not the exact time of birth.



No two individuals, including twins, can have their horoscopes identical in all respects. In the briefest of interval between births of twins the lagna-point advances, the Moon and the rest planets change their positions howsoever minute the shift may be. In such instances the use of the various sub-divisions of the signs has been recommended. Bhupala has stressed upon the need of the fixation of Sukshama-lagna or the micro-ascendant; he states that the Sthula-lagna and the Sukshama- lagna must be calculated and simultaneously considered as neither of them alone will give the correct result.

The classic writers have paid due attention to male and female births and to births of twins and multiple births. Mahadeva states that when the Sun is in a Chatushpada rasi i.e. in a quadruped sign, the rest six planets are in dual signs vested with strength then twins are born which situation obviously signifies birth of identical twins. The lagna rising at the time of birth in a dual sign and in the navamsa formed by a dual sign, and the Sun and the Moon also occupying dual signs do indicate birth of twins but who need not be identical twins. Rudrabhatta in his commentary writes that if at the time of conception or at the time of birth or query the Moon situated in a dual sign is aspected or conjoined with Mercury or Venus there will be birth of two girls. Bhattotpala in his commentary on Brihat Jataka states that if at the time of conception the lagna, the Sun, the Moon and Jupiter happen to be in even signs and even navamsa a girl will be born, if they are in Virgo and Pisces navamsas or if the Moon in Virgo navamsa is aspected by Mercury, and Venus is in Pisces navamsa there will be birth of two girls. Varahamihira states that if at nuptial time or conception time Venus, Mars and the Moon are in even signs, a female is born but if these planets are in common signs aspected by Mercury there will be birth of twins, males if Gemini and Sagittarius are involved and females if Virgo and Pisces are involved, and that the birth of a child in normal times takes place in the sign occupied by the Moon, which is represented by the number, in which Dwadasamsa, the Moon is fixed at the time.

In the present case, the Moon at the time of birth was in Virgo, the Dwadasamsa occupied by it at the time of conception, but in the 10<sup>th</sup> house from Sagittarius, the sign it had occupied at the time of conception. The fact remains that the birth of these

twin sisters was not normal, the birth was by Caesarean section in which instance there is negligible difference in their birth-time. The Shashtiamsa Chart (1/60<sup>th</sup> division of a sign or 30'') substituting the Rasi Chart in the case of the younger twin is capable of capturing life-patterns of twins only if they are born at a difference of at least two minutes. Sufficient research has thus far not been conducted for the births of twins by Caesarean section.

These two sisters differ in personal appearance, one is of medium height and the other one is short in stature. One contracted an arranged marriage two years earlier to her sister and is blessed with a son but the other, who chose to marry outside her caste, has yet to gain motherhood. Both are working-women, whereas the former is contractually employed and works from home, the latter is a bank manager. They have a different educational pattern and they also have a different life pattern. Therefore, their conception had certainly not occurred at the same time. The learned in astrology suggest that in all such cases the analysis of persons' characteristics and surroundings in the light of astrological formulae which are warranted by the combinations of planets which obtain at the assumed time of birth should be resorted to, but this exercise has not served the desired purpose.

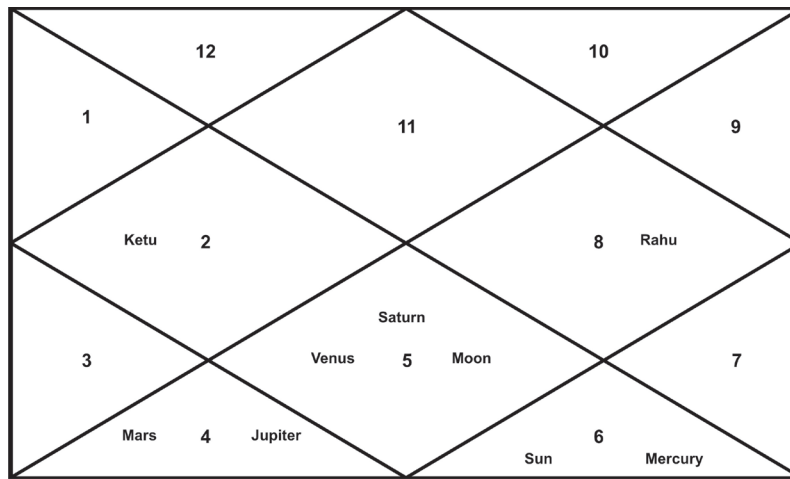
The belief that the birth of a child yet to be born could be deliberately brought about through Caesarean section at the predetermined moment on a day deemed to be auspicious resulting in fortunate birth instead of waiting for normal delivery of the child through natural process is ill-founded and unethical. But, it is a fact that the evolutionary development of the human brain resulting in the gradual increase of its size and the cranial volume might not in the near future permit normal human births possible. Homo sapiens have the largest brain-mass for the body weight, and average about one random mutation per ten gametes to have a new inheritable change in the genetic instructions that determine the makeup of future generations. In recent times the evolution of the human skull has been more rapid; it has already made childbirth painful. The orbits of the nine astrological planets and of the earth are also registering perceptible changes, and it is very likely they will take up positions in the horoscopes of the mothers-to-be and the newborns indicating future human births through Caesarean section or unnaturally as a common event. Our ancient seers did not seem to

have anticipated births through artificial means; they spoke about only difficult births. The texts state that if at the moment of birth evil planets happen to tenant the two trikonasthanas and the 7<sup>th</sup> house or cruel planets occupy the 4<sup>th</sup> and the 7<sup>th</sup> from the lagna or the Moon, then delivery of the child will be very painful for mother.

Predictions based on transits of planets with reference to the horoscope examined are reliable only if the time of birth is reliably known. Horoscopes drawn on the basis of the time of Caesarean section leading to the extraction of the twins from the womb cannot be relied upon. Therefore, the predictions made on the basis of query will also go wrong because the query-chart is basically meant to be referred to alongside the birth-chart and not independently. The query-chart works independently in the rarest of rare cases after meeting with the prescribed conditions. B.V.Raman defines Horary astrology as the art of perceiving the relation between the thought as it arises in the mind and the pattern of the heavens at the moment, and elsewhere states that as in horoscopy, very often the time-factor is a hard nut to crack in Horary astrology too. Predictions based on query-chart depend on the nature of query, and the Tajika system deals with yogas that arise on the basis of applying exact and separating aspects, and this system avoids all subjective factors.

# CASE STUDY - 7

## DEFUNCT YOGAS



### Rasi chart

Aquarius lagna 29:26:56; Ketu 03:40:39 in Taurus; Mars 26:24:39 and Jupiter 17:46:51 in Cancer; Venus 21:13:02 (R), Saturn 12:25:54 and the Moon 16:04:16 in Leo; The Sun 05:42:46 and Mercury 01:38:32 in Virgo and Rahu 03:40:39 in Scorpio.

### Navamsa Chart:

Gemini lagna; Saturn in Cancer; the Moon and Rahu in Leo; Venus in Libra; Jupiter in Sagittarius, Mercury in Capricorn; the Sun, Mars and Ketu in Aquarius.

This native was born when the Vargottama Moon in Leo sign was in the first pada or quarter of Poorva Phalguni nakshatra ruled by Venus. At the time of his birth the Vimshottari dasa of Venus situated in Leo, a neutral sign, and in a Janma nakshatra, was running its due course; Venus had gained only three benefic bindus in the Sarva Ashtakavarga. The Aquarius lagna rising in Gemini

navamsa in the Poorva Bhadrapada nakshatra ruled by Jupiter, a papa-graha for this lagna, is aspected by Venus which is the lord of the 4<sup>th</sup> and the 9<sup>th</sup>, and a yoga-karaka and Rajayoga-karaka for this lagna; it is also aspected by Saturn, the lord of the lagna, who also rules the 12<sup>th</sup> bhava. Jupiter and Saturn occupying neutral signs aspecting the lagna here indicates that birth of this native was in a well-to-do noble family. The Moon, which is in conjunction with Venus and Saturn, is in the sign ruled by its intimate friend and in its own navamsa, it is hemmed between two natural benefics, Jupiter and Mercury, and also casts its aspect on the lagna. This native was a favourite of his mother and of all female members of the household. Mars in conjunction with exalted Jupiter in the 11<sup>th</sup> from the Sun made even his father and elder brother favour him. Saturn, Venus, Mars, and the Sun are functional benefics for this lagna.

Those born in Aquarius lagna are generally steady, composed, capable of exercising self-restraint but slow to act. Satyacharya has declared Aquarius lagna to be evil which view is supported by Vishnugupta. It is in the case of Aquarius lagna alone that the lord of the lagna also happens to own the adjoining 12<sup>th</sup> house. Aquarius lagna or any other bhava counted from Aquarius lagna if occupied by Saturn or aspected by Saturn is believed to become more tainted than the lagnas which have their lords simultaneously ruling the 6<sup>th</sup> or the 8<sup>th</sup> house. The lord of the 12<sup>th</sup> situated in the lagna generally gives birth in an affluent family. But, the lord of the lagna situated in the 12<sup>th</sup> house makes one mean in character and gives no success in business enterprises. Saturn is a natural malefic, and a natural malefic situated in the 12<sup>th</sup> house makes one exceedingly evil who uses his wealth and other resources for evil purposes. Therefore, it is believed that persons born in Aquarius lagna have greater ability to self-destruct and act as their own worst enemies.

Mantreswara tells us that when benefics are situated in the 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> from the lagna then the Lagnadhi yoga arises which yoga gives the same results as the Adhi yoga caused with reference to the Moon and in which context Varahamihira clarifies that the benefics mean the three natural benefics, viz., Mercury, Venus and Jupiter. This is a rare and an important combination that makes one polite, trustworthy, healthy, wealthy, successful and long-lived; it is equivalent to a Rajayoga; with all named bhavas occupied by benefics the person usually occupies an eminent position in life

and has his or her words obeyed. According to Srutakirti benefics in these bhavas cause the Shubhadhi yoga and malefic cause the Ashubhadhi yoga. All planets exert their influence to the maximum extent when they are placed in signs opposite the sign rising in the lagna or occupied by the Moon or the Sun. Planets possessing bright rays and aspecting the lagna from the 7<sup>th</sup> house can become effective yoga-karakas if they do not happen to occupy debilitated or inimical sign or navamsa or evil nakshatra as the lords of auspicious bhavas. Benefic planets aspected by or conjoined with other benefics produce excellent results. Malefic planets in benefic signs and aspected by benefics do not prove so evil. Malefic planets in malefic signs aspected by other malefics produce disastrous results. Benefic planets in malefic signs aspected by malefics have their goodness curtailed. The planets in the 6<sup>th</sup>, the 7<sup>th</sup> or the 8<sup>th</sup> house may be good or evil by sign position but all three cannot be good by house position. Therefore, the results caused by the permutation and combination effected by the three natural benefics amongst themselves or with natural malefic in these stated bhavas are bound to differ in each case.

This native was blessed with the Lagnadhi yoga but he did not succeed in his life, lacked initiative, did not complete his education, hardly earned a living for himself, remained dependent on his father and brothers, and wandered aimlessly in the company of undesirable people of low status, and had no family of his own for he had not married. The Shubhadhi yoga was marred by the presence of malefic and cruel planets in the concerned bhavas, and also the lagna was not vested with the required strength. He died in the dasa of Jupiter at around the age of sixty nine years having tasted no comfort or success in the middle and the last portion of his life. The Sun ruling a kendra or a trikona and occupying the 8<sup>th</sup> house from the lagna makes life difficult, and if the lagna or the 9<sup>th</sup> or the 10<sup>th</sup> house is also weak or afflicted by papa-grahas, it makes one unfortunate unable to succeed in any chosen enterprise. The Sun ruling a kendra or a trikona in conjunction with the lord of the 8<sup>th</sup> house in the 8<sup>th</sup> destroys all yogas involving the bhava it rules. Here at, the bhavas represented by the three planets that are in conjunction in the 7<sup>th</sup> house ruled by the Sun and by the lord of the sign of its exaltation and by Mercury, have all suffered and failed to produce good results. This evil caused by such a Sun is

not mitigated even if it were to be in its own or friendly or exalted navamsa, strong in shadabala.

Varahamihira insists that for the Adhi yoga or the Lagnadhi yoga to act up to their full potential the benefics giving rise to these yogas should be strong; they should not be afflicted by malefics. In the present case, Jupiter is situated in the 6<sup>th</sup> in its friendly exaltation sign and in its own navamsa, Venus occupying a neutral sign in the 7<sup>th</sup> is also in its own navamsa, and Mercury in the 8<sup>th</sup> occupying its own sign and exaltation sign is in a friendly navamsa. Jupiter ruling the 11<sup>th</sup> house from the lagna is not a functional benefic for Aquarius lagna, in conjunction with the lord of the 3<sup>rd</sup> and the 10<sup>th</sup> in the 6<sup>th</sup> house from the lagna it does not cause yoga. Moreover, Jupiter occupying its exaltation sign suffers ucchabhanga in the company of debilitated Mars. Venus occupying the 7<sup>th</sup> house conjoins with the lord of the lagna which is burdened by the 12<sup>th</sup> house lordship, in conjunction with the lords of the 12<sup>th</sup> and the 6<sup>th</sup> house it does not give yoga results, and Mercury situated in the 8<sup>th</sup> house in conjunction with the Sun, who rules a marakasthana occupying an inimical sign, also does not act as a true benefic. The aspect of Venus on the lagna is not always a benefic aspect. The two signs ruled by Venus are in the 6<sup>th</sup> and the 8<sup>th</sup> from each other whereas those ruled by Mercury and Jupiter are in mutual kendras. In this case, the Moon was losing its lustre, and the Sun was moving towards its sign of debilitation that falls on the 9<sup>th</sup> house. The Sun in the 8<sup>th</sup> as the lord of the sign occupied by the lord of the lagna gave this native a fairly long span of life but a weak and very slim physique. Here at, the lord of the 3<sup>rd</sup> and the 10<sup>th</sup>, the lord of the 2<sup>nd</sup> and the 11<sup>th</sup>, the lord of the 5<sup>th</sup> and the 8<sup>th</sup> and the lord of the 7<sup>th</sup>, all occupy evil bhavas as counted from the lagna, therefore, these named bhavas are weak, whenever any bhava is weak or afflicted it does not produce good results.

Birth in lagna-sandhi i.e. at the very beginning or at the very fag-end of the lagna-rasi, is not considered auspicious and the rising-point of the lagna situated in an evil nakshatra or the navamsa ruled by an evil planet is also not considered auspicious. In the present case, the rising-point of the lagna was in the last navamsa of Aquarius sign in a Sadhaka nakshatra aspected by the lord of the lagna who is also the Ayushkaraka. The dasa of Venus gave this native a comfortable childhood, the succeeding dasas of the Sun

and the Moon, because of both being weak and not yoga-giving, ruined him. The lords of the 4<sup>th</sup> and the 5<sup>th</sup> afflicted, made him give up studies, and Rahu situated in the 10<sup>th</sup> house in the sign ruled by its bitter enemy did not make him complete his education or seek employment or settle in business even during the course of the *dasa* of Mars. Rahu was in a *Vadha* nakshatra ruled by Saturn. Saturn ruling *Vadha* nakshatras was not a functional benefic even when occupying a *Param-mitra* nakshatra; Saturn situated in a *kendra* even as the lord of the *lagna* must receive the aspect of Jupiter. Here, Saturn also occupies an inimical sign; the planet occupying the sign ruled by its bitter enemy soon destroys the good significations of the *bhava* it occupies. This native remained unmarried throughout life. The *Anapha* yoga caused by Mars and Jupiter was of no avail because these two were not yoga-giving planets. The *Vasi* yoga caused by Venus and Saturn did not fructify on account of these two planets not occupying their friendly signs even though Saturn aspected the 9<sup>th</sup> house. Neither the lord of the sign occupied by the lord of the *lagna* nor the lord of the *navamsa* occupied by the lord of the *lagna* was in a *kendra* in own or exaltation sign. If the lord of the sign occupied by the lord of the *lagna* and/or the Moon does not occupy a *kendra* from the *lagna* then all favourable yogas that may be obtaining fail to operate. All planets other than Rahu and Ketu were in three signs giving rise to the unfavourable *Sula* yoga in which regard B.V. Raman states the person will be devoid of wealth and cruel. The Moon, Venus and Saturn combining in one sign which is not their own, friendly or exaltation sign is not a yoga-giving conjunction. No planet casts its full aspect on any other planet.

The lord of the 6<sup>th</sup> situated in the 7<sup>th</sup> house weak in lustre and afflicted, and the lord of the 7<sup>th</sup> situated in an inimical sign in the 8<sup>th</sup> house in conjunction with the lord of the 8<sup>th</sup> did not permit this native to marry. Saravali does state that Venus, Mercury or Jupiter combining with the Moon in the 7<sup>th</sup> house makes one wealthy but the Moon should then own a favourable house and remain strong in *pakshabala*; here, the Moon had gained only two benefic *bindus* in its *Ashtakavarga*. The Moon was in *Poorva Phalguni* nakshatra which is not a happy nakshatra to be born in. The *Vargottama* Moon in *Leo* sign does give a strong *Rajayoga* but not so when it is weak and its dispositor, also afflicted, happens to occupy the 8<sup>th</sup>

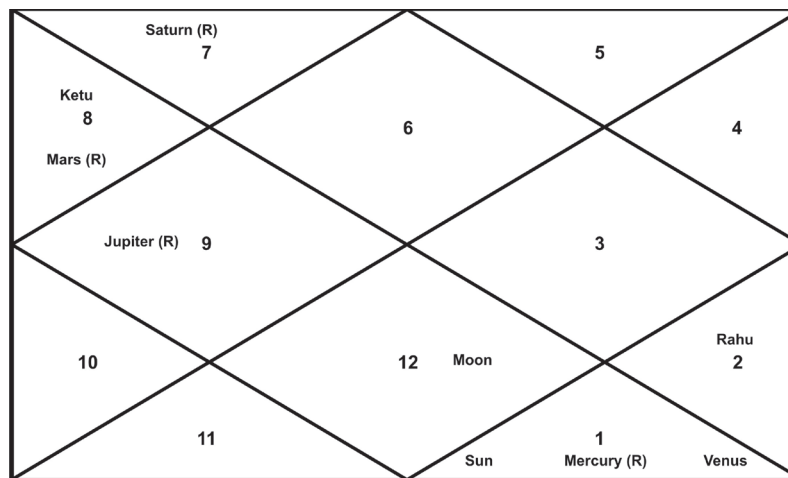


house from the lagna. Jataka Parijata states that the Krishna-paksha Moon gaining three or less benefic bindus in the Sarva Ashtakavarga destroys the good significations of the bhava it occupies. This native though unfortunate in most respects was intelligent and courteous; he seldom behaved rudely or displayed fits of anger which was because of the Moon occupying the 12<sup>th</sup> house from the Sun. If the Moon and Venus are in the kendras and papa-grahas tenant the 8<sup>th</sup> or the 9<sup>th</sup> house one suffers from epilepsy. This native was not afflicted by epilepsy because of the lord of the lagna joining the Moon and Venus in the 7<sup>th</sup> house.

Ketu situated alone in the 4<sup>th</sup> house from the lagna devoid of benefic aspects or conjunction gradually destroys all good indications of the 4<sup>th</sup> house, the person intelligent and persevering, does not succeed in his attempts to improve his own lot, which attempts he soon gives up surrendering himself to his fate, and thereafter remains unhappy and much worried. Rahu situated alone in the 10<sup>th</sup> house from the lagna devoid of benefic aspects or conjunction does not give a regular source of earning or wealth, the person remains constantly worried having powerful enemies or unsurpassable obstructions and impediments to contend with. In the present case, these two chaya-grahas actually dominate the kendras because the rest seven tara-grahas are locked within Ketu-Rahu axis; the chaya-grahas then render inoperative all yogas or Rajayogas that are formed by the tara-grahas. Here, all seven tara-grahas are moving towards Rahu and therefore, this native was born with Apasavya Kalasarpa Dosha. Kalasarpa Dosha or yoga does not find a mention in the classical texts; and as is seen the effects of the two chaya-grahas are only briefly dealt with by certain texts, but it is believed that Karmic effects come through Rahu and Ketu. Rahu shows more evil effects when occupying Leo, Scorpio or Capricorn sign. Rahu and Ketu situated in the kendras should conjoin with the lord of a trikonabhava, and then their evil propensity gets reduced.

# CASE STUDY - 8

## IMPACT OF RETROGRADE PLANETS



### Rasi chart

Virgo lagna 00:51:42; Ketu 13:04:49 and Mars 01:41:39 in Scorpio; Jupiter 19:20:56 in Sagittarius; the Moon 04:23:47 in Pisces; the Sun 13:54:09, Mercury 05:03:39 and Venus 00:44:52 in Aries and Rahu 13:04:49 in Taurus.

### Navamsa Chart:

Capricorn lagna, Saturn in Pisces, Venus and Rahu in Aries, Mercury in Taurus, Mars in Cancer, the Sun and the Moon in Leo, Jupiter in Virgo and Ketu in Libra.

This native was born at the very beginning of Virgo sign ruled by Mercury that was then rising in the lagna. He was born when the rising-point of the lagna was in the Capricorn navamsa sub-division of Virgo in Uttara Phalguni, a Pratyari nakshatra ruled by the Sun.

The Sun was in its exaltation sign in the 8<sup>th</sup> house in conjunction with Venus and the lord of the lagna, both, placed behind the Sun but in an inimical sign and outside the range of their combustion. The Moon was then transiting Uttara Bhadrapada nakshatra, ruled by Saturn, situated in its friendly Pisces sign, and aspecting the lagna. Both, Mercury and Saturn, were then in retrograde motion, and the latter was situated in Libra, its sign of exaltation. The Moon, in the mutual- kendra situation with Jupiter occupying its own sign in the 4<sup>th</sup> house from the lagna, gave rise to the favourable Kesari yoga and the Amla yoga which kind of yogas generally do not operate up to their full potential if the birth is in Lagna-sandhi.

In this nativity, four planets, the Sun, Saturn, Rahu and Ketu, are in their respective signs of exaltation, and Mars and Jupiter are in their own signs. Saturn, Mars, Jupiter and Mercury are in retrograde motion. Saturn casts its aspect on Jupiter situated in the 4<sup>th</sup> house, and also on the Sun-Mercury-Venus conjunction occurring in the 8<sup>th</sup> house, Jupiter aspects the 8<sup>th</sup> house and the Moon aspects the lagna. This native is handsome, tall and of very fair complexion. The three-planet conjunction occurring in the 8<sup>th</sup> house is that of the lord of the lagna and the 10<sup>th</sup> with the lord of the 2<sup>nd</sup> and the 9<sup>th</sup> with the lord of the 12<sup>th</sup> house; occurring in the 8<sup>th</sup> house from the lagna this conjunction does not give rise to any noteworthy yoga or Rajayoga; moreover Mercury and Venus are placed behind the Sun. A retrograde Saturn situated in the 2<sup>nd</sup> house from the lagna does not make one wealthy, and here, the Gajakesari yoga and the Amla yoga caused by Jupiter suffer on account of Jupiter's retrogression. Three or more planets in retrograde motion give only misery.

This native was born in the antra-dasa of Saturn in the dasa of Saturn occupying Swati, a Mitra nakshatra ruled by Rahu. Saturn is retrograde in its exaltation sign. A cruel planet ruling the 5<sup>th</sup> house and occupying the 2<sup>nd</sup> house deprives wealth. No Dhana yoga of note is caused by Saturn occupying Libra sign falling on the 2<sup>nd</sup> house if it does not possess adequate shadabala, and if Venus equally strong does not occupy a kendra or a trikona from Virgo lagna. An exalted Saturn situated in the 10<sup>th</sup> house from the 5<sup>th</sup> house it rules generally does not deprive wealth or happiness though it makes one otherwise brimming with confidence, very skilful and renowned, harsh or rude in behaviour. An exalted Saturn situated in the 9<sup>th</sup> house from the 6<sup>th</sup> house it rules for Virgo lagna usually

makes one excel in debates and a controversial figure, and also gives the ability and resources to subdue powerful enemies. And, there is the dictum that Venus conjoining with exalted Saturn occupying the 2<sup>nd</sup> house from the lagna or even aspecting it makes one learned, rich and famous, courageous in moments of crisis, an effective speaker, possess a sharp intellect and an able ruler or administrator provided Mercury is strong and well-placed and Saturn is not retrograde. Then, the person is likely to acquire wealth through a son or sons or through service or at the cost of one's opponents. Saturn as the lord of the 6<sup>th</sup> house situated in the 2<sup>nd</sup> house causes family misunderstanding and irreconcilable differences, it does not permit continuous retention of cordial relations with or amongst family members.

No planet is deemed to be a benefic for Virgo lagna. In the present case, the lagna is aspected by the Moon that rules the 11<sup>th</sup> house, and by Rahu from the 9<sup>th</sup> house that is aspected by the lord of the 3<sup>rd</sup> and the 8<sup>th</sup>, Mars, a papa-graha for Virgo lagna. The dispositor of the Moon occupies its own sign in the 4<sup>th</sup> house. The Moon situated in the 7<sup>th</sup> house makes one intelligent, attached to appearance and jealous. Here, it is the dark-half Moon weak in pakshabala which will not give many gains to this native even during the course of favourable transits and dasas; more so because it occupies a nakshatra ruled by a natural malefic which is not a yoga-karaka for Virgo lagna, and it aspects the lagna which rises in an unfavourable nakshatra ruled by the lord of the 12<sup>th</sup> house relegated to the 8<sup>th</sup> house afflicting the lord of the lagna and the lord of the 9<sup>th</sup> house. The lord of any bhava residing in the 8<sup>th</sup> house from the lagna or from its own bhava does not produce good results in respect of the bhava it rules. Therefore, in this case, the conjunction of the Sun, Mercury and Venus occurring in the 8<sup>th</sup> house has adversely affected the good indications of the lagna and the 10<sup>th</sup> house, of the 2<sup>nd</sup> and the 9<sup>th</sup> house, and of the 12<sup>th</sup> house from the lagna which adversity is further compounded by no natural benefic planet aspecting either the lagna-kendra or the Moon. Mercury, the simultaneous lord of the lagna and the 10<sup>th</sup> house, situated in the 8<sup>th</sup> house generally gives yoga and a long life but by tenanting a cruel inimical sign it gives indifferent health and an unsteady career. The good significations of Venus occupying the 8<sup>th</sup> house also suffer for while situated in an inimical sign it occupies

a Vipata nakshatra ruled by Ketu. For a person born in Virgo lagna the Sun conjoining with Venus in an auspicious house does give wealth etc., but elsewhere it makes one suffer loss of wealth and experience many troubles and pains. Aquarius sign falling on the 6<sup>th</sup> house from the lagna generally makes persons born in Virgo lagna easily earn the enmity of the low and the mighty.

Too many planets in retrograde motion spoil the good effects of auspicious planets; they even bring to a sudden halt the operation of yogas and Rajayoga as was in the case of Mujib ur Rehman, the founder of Bangladesh. In the present case, amongst the four retrograde planets Saturn is the most advanced in a sign and the most affective one, and because retrograde planets gain the fourth aspect its aspect on the 8<sup>th</sup> house is of full strength (as is of Mars on the 9<sup>th</sup> house and of Jupiter on the 10<sup>th</sup>). The good signification of Saturn is reduced to the minimum by the opposite aspect of the Sun which has resulted in the native not holding any goodwill towards his own father, the exalted Saturn is not in a kendrasthana and is not aspected by Jupiter; moreover, it returns the friendly aspects of Mercury and Venus which is not good because retrograde planets tend to give unexpected results and make other good planets also to give unexpected contrary results. Here, Saturn has become more malevolent. Mercury and Jupiter too ruling the kendras and retrograde become more adverse and spoil the houses they own, occupy and aspect. Venus, which is the sole yoga-karaka for Virgo lagna and the significator of Bhagya, by joining retrograde Mercury, has got its strength reduced by half.

Retrograde Saturn is said to produce results of its 8<sup>th</sup> house occupation. Saturn situated in the 8<sup>th</sup> house confers a long span of life and makes one sincere and persevering. Normally retrograde planets only gain exceptional or superior strength, they do not produce results identical to their occupation of exaltation signs and the results they produce are not uniform or they confer unexpected results, but they do not always produce bad results. The three natural benefics if ruling the kendras other than the lagna if also retrograde tend to spoil the indications of the bhavas they happen to represent or influence; natural malefics in retrograde motion tend to improve those indications. All retrograde planets are also said to give the effects of the bhava previous to the one occupied, and superior planets when retrograde gain the fourth aspect i.e. the

full-strength aspect to the 7<sup>th</sup> house. Exalted planets in retrograde motion lose their power to give good results and remain an enigma. Kalidasa in his Uttarakalamrita tells us that the exalted planet in retrograde motion produces its debilitation results. Saturn becomes debilitated in Aries sign. Saturn in Aries makes one cruel, sharp tempered, disrespectful, conceited, damaging and poor. Here, it is in mutual opposition to three planets including the lord of the lagna; planets that are in mutual opposition if they are recipients of the special aspects of Saturn or Mars possess more power to cause destruction of good things. The Sun and Saturn in mutual opposition or in mutual kendras tend to promote political career but devoid of benefic aspect or support of Mars they indicate a fall from position or power or no professional career or social position to speak about. In the present case, retrograde Saturn, even though ruling a trine and occupying the gainful 2<sup>nd</sup> house in its exaltation sign, no longer acts as a yoga-karaka and adversely affects the bhavas it rules, occupies and aspects.

Retrograde Saturn casts its full-strength aspect to the 8<sup>th</sup> house. Aries sign forming the 8<sup>th</sup> house makes one clever but remain mostly unhappy. The Sun situated in the 8<sup>th</sup> house makes one prone to fits of anger, physically weak, corrupt and earn enmity of undesirable persons, whereas Mercury and Venus occupying the 8<sup>th</sup> house from the lagna give yoga results if they do not occupy inimical signs. The aspect of Saturn on the 8<sup>th</sup> house adversely affects one's health, and the Sun situated in Aries sign, not in deep its exaltation, gives little wealth and makes one a wanderer. This native experienced the dasa of retrograde exalted Saturn during his childhood. It affected him because there was domestic disharmony to contend with which affected his upbringing and development, and his father at that time did not have a steady source of income. The mutual aspect between the Sun and the retrograde Saturn, both occupying their exaltation sign in inauspicious bhavas, adversely affects father's career and earning capacity.

Jataka Parijata states that if the lords of the 4<sup>th</sup>, the 9<sup>th</sup>, the 11<sup>th</sup> and the 2<sup>nd</sup> situated in a kendra or a trikona vested with full strength associate with the lagna then during the course of their dasas one gains ruling power, becomes fortunate and very wealthy, but in case they are weak or devoid of strength one suffers rejection and poverty. In the present case, the lord of the navamsa occupied by

the lord of the lagna and the lord of the lagna are mutual friends; the former rules the 2<sup>nd</sup> house but is not situated in a kendra or a trikona from the lagna which means the earnings of this native will always be meagre and difficult to come by. He is likely to bank on his father's wealth which he will inherit; mark the conjunction of the lord of the lagna and the 10<sup>th</sup> with the lord of the 2<sup>nd</sup> and the 9<sup>th</sup> in the 8<sup>th</sup> house from the lagna in combination with the Sun. But then, there is the possibility of this native incurring loss through the agency of his father because the lord of the 12<sup>th</sup> joins the lord of the 10<sup>th</sup> house. Moreover, the Moon is in conjunction with the Sun in Leo navamsa which situation also indicates poverty. Neither the lord of the lagna nor any natural or functional benefic occupies an upachayasthana from the lagna, the retrograde Jupiter situated in the 10<sup>th</sup> house from the Moon indicates a late rise in life possibly in the dasa of Venus which is placed in a trine from Jupiter and in the 2<sup>nd</sup> house from the Moon. The lord of the 2<sup>nd</sup> house situated in the 8<sup>th</sup> house in conjunction with the lord of the 8<sup>th</sup> and aspected by the lord of the 6<sup>th</sup> house indicates this native will incur huge debts.

This native is presently experiencing the effects of the Vimshottari dasa of Mercury, the lord of the lagna and the lord of the 10<sup>th</sup> house. Normally because it is in conjunction with the lord of the 2<sup>nd</sup> who is also the lord of the 9<sup>th</sup> house Mercury should have during the course of its dasa ensured proper completion of education and gain of employment for the native but Mercury is in the 8<sup>th</sup> house from the lagna situated in an inimical sign and a Vipata nakshatra ruled by Ketu occupying a neutral sign. It is aspected by Jupiter which though occupying its own sign is not in a favourable nakshatra. Mercury's dasa has not proved helpful; it has failed to establish this native. The dasa of Mercury in conjunction with the Sun generally creates many obstacles, gives no amount of physical and mental peace and the person is bothered by opposition and fear even though Sarvartha Chintamani states that during the dasa of retrograde Mercury one earns repute and increase in wealth, marries and begets a son. For retrograde Mercury to give good results it should occupy an auspicious bhava from the lagna and be not overshadowed by the Sun. Here at, the Sunapha yoga occurring in the 8<sup>th</sup> house is marred by the presence of the lord of the 12<sup>th</sup>.

Mercury occupies an inimical sign in the 8<sup>th</sup> house. Its ability to confer good results in the dasas of other benefics is not impaired

by either the Sun or Venus, but in the present case, the lord of the 8<sup>th</sup> though occupying its other own sign in the 8<sup>th</sup> from the 8<sup>th</sup> and in the 3<sup>rd</sup> from the lagna by its aspect afflicts the 9<sup>th</sup> house. Therefore, the dasas of planets occupying the 9<sup>th</sup> house or ruling the 9<sup>th</sup> or associating with the lord of the 9<sup>th</sup> house will produce ordinary results for this native; and only bad results in the antra-dasas of planets not situated in favourable houses counted from the dasa-lords. Mercury is in conjunction with the lord of the 9<sup>th</sup> house also occupying an inimical sign. During the course of its dasa, Mercury, if it is weak or afflicted, makes one indecisive, inexpressive and wayward, and the person is not able to discriminate between good and bad, he does not complete his education. Accordingly, this native gave up his studies and lacking in confidence leads an insecure life dependent on his parents. The Moon in the 7<sup>th</sup> house, gaining only four benefic bindus in the Ashtakavarga, occupies a sign which has gained only nineteen benefic bindus. The lagna-kendra has gained thirty-two benefic bindus far more than gained by the 9<sup>th</sup> and the 10<sup>th</sup> house.

The lord of the 4<sup>th</sup> occupying the 4<sup>th</sup> house does not on its own accord confer yoga, here it associates with the karaka of the 4<sup>th</sup> house and also with the lagna by occupying a kendra from the lagna and a navamsa ruled by the lord of the lagna. This native is dependent on his mother and because the Moon rules the 11<sup>th</sup> house and aspects the lagna the intense influence of mother has not helped the native in the way it should. The aspect of retrograde exalted Saturn on the 4<sup>th</sup> house and on Jupiter affects happiness, education and domestic peace; it compels the person to stay far away from the house or place where he was born and brought up. Jupiter's mutual trikona relationship with the lords of the lagna and the bhagyasthana is not mutually productive of good results owing to latter's inauspicious placement and weaknesses. The 3<sup>rd</sup> house and the retrograde lord of the 3<sup>rd</sup> who is also the karaka of brothers, hemmed between two major planets also in retrograde motion have not given this native a younger brother. The retrograde lord of the 7<sup>th</sup> house does not give a happy marriage, and the Moon losing its lustre situated in the 7<sup>th</sup> house in a fiery navamsa indicates unproductive associations with men and women of low status and upbringing.

The Moon whether occupying a benefic sign, its own sign or exaltation sign or not, if it is situated alone should be aspected by at

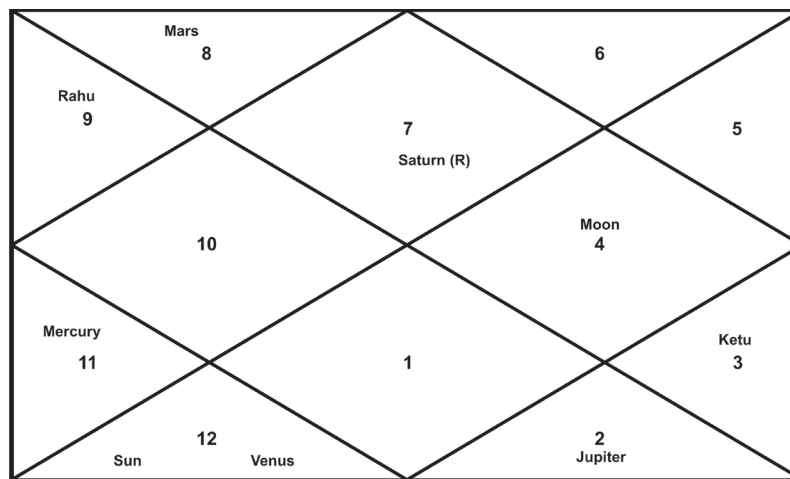


least one benefic planet. The full aspect of a benefic on such a Moon lends strength to the lagna and all other planets, if the Moon stays unaspected the yogas caused by it and by other planets become defunct, and the planetary dasas do not give their expected good results. The Vargottama Moon is no exception. Jupiter does aspect the exalted Sun occupying its own navamsa and it also aspects Mercury, but both the Sun and Mercury are not situated in a kendra or a trikona either from the lagna or the Chandra-lagna, and therefore, they do not confer the prescribed yoga and Rajayoga.

The kendras are dominated by Jupiter occupying its own sign in the 4<sup>th</sup> house from the lagna as the lord of the sign occupied by the Moon. Here at, Jupiter provides some protection to the lagna, to the lord of the lagna and to the lord of the 9<sup>th</sup> house, but this native is unlikely to experience its dasa. Its aspect to the 10<sup>th</sup> house is of full strength, and Mercury and Jupiter are in the cruel and malefic Aquarius shashtiamsa. Since Jupiter is situated in the 10<sup>th</sup> house from the Chandra-lagna as the lord of the Chandra-lagna and the 10<sup>th</sup> house, and since the lord of the 9<sup>th</sup> house from the Chandra-lagna is a friend of the lord of the Chandra-lagna and occupies the 9<sup>th</sup> house, there will be bhagya-udaya during the course of the dasa of Ketu conjoining with Mars and acting on behalf of Mars.

# CASE STUDY - 9

## A LIFE WITHOUT MARRIAGE



### Rasi chart

Libra lagna 05:10:01; Saturn (R) 15:33:01 in Libra; Mars 24:36:24 in Scorpio; Rahu 28:46:31 in Sagittarius; Mercury 08:32:35 in Aquarius; the Sun 01:18:20 and Venus 12:11:41 in Pisces; Jupiter 24:36:24 in Taurus; Ketu 28:46:31 in Gemini and the Moon 17:51:34 in Cancer.

### Navamsa Chart:

Scorpio lagna, Mercury, the Moon and Rahu in Sagittarius, Mars and Saturn in Aquarius, Ketu in Gemini, the Sun in Cancer, Jupiter in Leo and Venus in Libra.

This lady of fair-complexion and exceptional beauty was born in Chitra, a Sadhaka makshatra ruled by Mars, when the Moon was in Ashlesha nakshatra ruled by Mercury. There was no planet, benefic or malefic, occupying the 7<sup>th</sup> house from the lagna and the

Moon. The Moon was then gaining pakshabala. Girls born in Taurus, Cancer or Libra lagna are blessed with beauty. Here, the lagna was Libra and the Moon was in Cancer sign, but neither the lagna nor the Moon receives the full aspect of any planet. Libra lagna falls in Aquarius trimsamsa in which regard Varahamihira states that the woman will be a Punarbhu i.e. she marries a second husband while the first is living, and the Moon in Cancer in Pisces trimsamsa makes a woman blessed with many admirable qualities. The 7<sup>th</sup> navamsa from the lagna is ruled by Venus which situation gives a handsome and loving husband. There are no benefics occupying the lagna but an exalted Saturn occupies the lagna for which lagna it is a functional benefic. All planets occupying their exaltation signs or own signs or benefic vargas in the lagna-kendra confer more and more of their good results, they do not give bad results provided they are associated with benefic planets. Exalted Saturn gaining five benefic bindus in its Ashtakavarga aspects the Moon situated in the 10<sup>th</sup> house in its own sign. This nativity has two exalted planets and two occupying their own signs, out of which two occupy the two important kendras, the lagna and the 10<sup>th</sup> house. In this case, Saturn occupying its exaltation sign is retrograde.

Saturn occupying the lagna does not confer beautiful looks to a girl. In the present case, Saturn is exalted and in its own navamsa along with Mars; the navamsa rising in the lagna is ruled by Mars. The Moon situated in Ashlesha nakshatra also does not bestow good looks but the Moon is with Venus in Pisces trimsamsa. At the time of her birth the Moon occupied its own sign which is mild, even and feminine, and the Chandra-lagna was stronger than the lagna. B.Suryanarain Rao writes that if the Moon is in Cancer sign the woman will be sickly, respected among relations, dignified, devoted to gods and priests. The dispositor of the lord of the lagna situated in the 8<sup>th</sup> house gives a person weak or light and slim physique. The Sun also occupies an even trimsamsa ruled by Venus. The Sun by virtue of ruling the 11<sup>th</sup> house is a Badhaka for Libra lagna. Saravali states that the person born in the first Hora of Libra lagna will have an oval face, a raised nose, big black beautiful eyes, be tall, rich and a favourite of all.

Exalted Saturn occupying a kendra not aspected by either Venus or Jupiter does not cause any exceptional yoga. The Sasa yoga generated by it remains in name only. During the course of

its dasa an exalted Saturn in retrograde motion gives the results of its occupation of debilitation sign which are basically evil. Even otherwise, the dasa of Saturn occupying its exaltation sign but not in its deep exaltation is a period of great unease and undue pressure on the mind, loss in business and conflict with authorities. Here, Saturn occupies its own navamsa; planets situated in their own navamsas become greatly improved and give more of their good results but this situation does not annul the evil caused by its fourth full strength aspect on the 7<sup>th</sup> house. This lady was not destined to experience the dasa of Saturn.

The Moon situated in its own sign in the 10<sup>th</sup> house and aspected by the lord of a kendra and a trikona does give rise to a yoga, the person becomes gainfully employed who progresses through his or her own efforts and abilities, and gains a good social position, is truthful and fond of meritorious deeds. This lady, possessing all these traits, was a school-teacher. The Moon had joined Mercury, the lord of the 9<sup>th</sup>, in Sagittarius navamsa whose lord occupied the 10<sup>th</sup> house from the Navamsa-lagna. The Moon signifies learning, Mercury signifies Vidya and study and mastery of the texts, and Jupiter is the karaka of intelligence and exceptional study and knowledge. Mahadeva states that if the lord of the 5<sup>th</sup> house from the lagna occupies its exaltation sign (in a kendra or a trikona) or is hemmed between benefics it makes one very intelligent, and that Mars situated in the 2<sup>nd</sup> house aspected by Jupiter or Venus or Mercury makes one adept in mathematics. The exalted lord of the lagna situated in the 6<sup>th</sup> house in a benefic sign uncombust generally gives a life of ease and comfort.

Mars is the lord of the 7<sup>th</sup> house; it is situated in its own sign in the 2<sup>nd</sup> house from the lagna aspected by Jupiter. Mars and Jupiter are functional malefics for Libra lagna. Both afflict the 2<sup>nd</sup> house from the 7<sup>th</sup>, which bhava signifies Kutumba and the well-being and longevity of husband. This situation of Mars combined with the aspect of Saturn on the 7<sup>th</sup> house invariably results in late marriage or no marriage if the aspecting planets are not favourably disposed; here it joins Saturn in Aquarius navamsa. Mars situated in the 2<sup>nd</sup> house from Libra lagna hinders marriage, and Mars in the 8<sup>th</sup> house from Aries lagna breaks marriage.

This lady did not marry even when the Vimshottari dasa of

Venus was running its due course. Venus was in Uttara Bhadrapada, a Param-mitra nakshatra ruled by Saturn, and Saturn was in Swati, one of the three Vadha nakshatras ruled by Rahu situated in the 3<sup>rd</sup> house from the lagna. Therefore, an afflicted Saturn aspected the 7<sup>th</sup> house whose lord though in its own sign was in the 8<sup>th</sup> from the 7<sup>th</sup> house. Moreover, the evil Dainya yoga caused by the mutual exchange of signs by the lords of the 6<sup>th</sup> and the 8<sup>th</sup> on either side of the 7<sup>th</sup> house afflicted the 7<sup>th</sup> house and destroyed marriage prospects. This lady voluntarily declined all marriage proposals and chose to remain unmarried. Venus, the lord of the lagna, exalted in the 6<sup>th</sup> house ahead of the Sun and in conjunction with the Sun indicates a failed romance; its dispositor occupying the 8<sup>th</sup> house from the lagna and situated in the sign ruled by Venus indicates that the disappointment caused by the failed romance could not be overcome. Venus is in mutual trikona relationship with the lord of the 7<sup>th</sup> house but the lord of the 7<sup>th</sup> occupying a Keeta-rasi and a functional malefic for Libra lagna is hemmed between two natural malefics, Saturn and Rahu, whose dispositors are relegated to the trikasthanas and afflicting the 7<sup>th</sup> house. Varahamihira states that if the 7<sup>th</sup> house is powerless, unoccupied and unaspected by benefics, the husband will be mean.

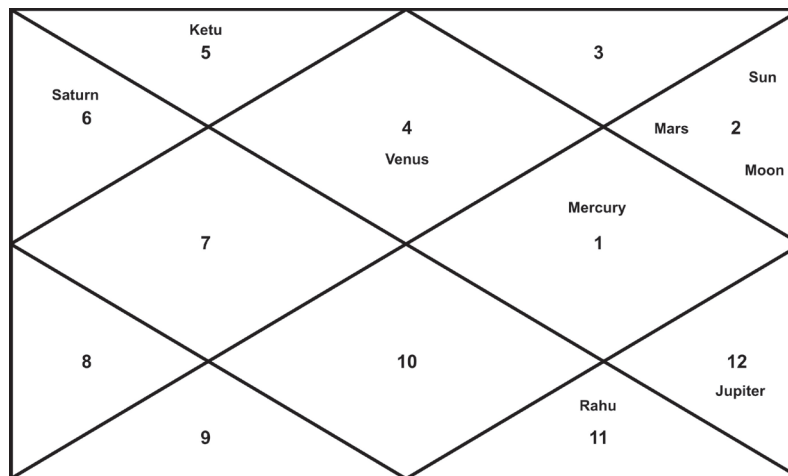
The Sun, that combines with Venus in Pisces sign, is a papa-graha for Libra lagna, and Venus also ruling the 8<sup>th</sup> house is not an absolute benefic for this lagna. Venus in Pisces sign gives excellent results in its dasa only when it is in its parama-uccha state otherwise Sarvartha Chintamani states that the person is bound to suffer separation and disappointments in matters concerning relationship with the members of the opposite sex which could result in loss or destruction of wealth and violation of good principles. Venus occupying the 6<sup>th</sup> house from the lagna does give yoga-results but the dasa of Venus occupying the 6<sup>th</sup> house and the 12<sup>th</sup> house from the Navamsa lagna does not give the desired expected favourable results. No benefic planet occupies a kendra or a trikona from Venus; the two chaya-grahas occupying the kendras in the present case were of no help. Matters did not improve in the next dasa of the Sun for obvious reasons.

Strijataka considers the time of the first appearance of menses in a girl, and the nakshatra etc; when she attains puberty to be of utmost importance. Most girls are not aware of the important

significations of this event and therefore, do not keep a note of it. Because it is not considered prudent to obtain this information directly from any woman of whatever age she may be, no astrologer enquires about it, and thus fails to correlate a factor equal in importance to the lagna, which failure results in errors in predictions pertaining to women. The responsibilities and priorities of women are different from those of men; they are by nature more instinctive and intuitive and therefore, they have a different sense of self-reliance and a different sense of reality.

# CASE STUDY - 10

## COMBUST LORD OF THE 10<sup>TH</sup> HOUSE



### Rasi chart

Cancer lagna 05:10:22; Venus 04:35:20 in Cancer; Ketu 21:22:04 in Leo; Saturn 02:23:51 in Virgo; Rahu 21:22:04 in Aquarius; Jupiter 15:38:36 in Pisces; Mercury 29:40:55 in Aries and the Sun 20:28:33, the Moon 25:02:27 and Mars 17:00:15 in Taurus.

### Navamsa Chart:

Leo lagna with Venus and the Moon, Ketu in Libra, Jupiter in Scorpio, Mercury in Sagittarius, Saturn in Capricorn, Rahu in Aries, Mars in Gemini and the Sun in Cancer.

This native was born in the Leo navamsa sub-division of Cancer lagna when the Moon transiting its exaltation sign, Taurus, was in Leo navamsa and in Mrigshira nakshatra ruled by Mars. At the time

of his birth two natural benefics were situated in the kendras from Cancer lagna and one natural benefic was in a trikonabhava. He was born a sickly child and suffered from various ailments in his very first year of life. Mars is the benefic yoga-karaka and the Rajayoga-karaka for Cancer lagna but it was combust in the same nakshatra occupied by the Sun. Sarvartha Chintamani states that the dasa of Mars afflicted by the Sun endangers life and gives pain. This native recovered and regained good health because the exalted Moon occupying the same sign as the Sun and Mars with both occupying a Param-mitra nakshatra, was ahead of the Sun and Mars and was gaining pakshabala, and the lord of the sign occupied by them was situated in the lagna aspected by Jupiter from the 9<sup>th</sup> house. The Moon occupying a fixed sign in the navamsa-chart does not cause balarishta. Even otherwise when the kendras and the trikonas are occupied by natural benefics and the Moon is exalted all arishtas get cancelled. In this case, three out of the four upachyasthanas from the Moon are occupied by natural benefics; this native was a wealthy person.

Shortly after he was born it was predicted that this native would lead a happy life as a government servant or with the army or become a politician, and rise in rank and wield power and authority. Mars, the lord of the 10<sup>th</sup> house, was in conjunction with the Sun, the lord of the 2<sup>nd</sup> house. Mars signifies Armed forces and the Sun, the government; they also signify power and authority. Mars was in conjunction with the exalted lord of the lagna in the 11<sup>th</sup> house and in the navamsa of Mercury occupying the 10<sup>th</sup> house from the lagna. Mercury signifies diplomacy and politics. The Sun or the Moon situated in the 11<sup>th</sup> house if unafflicted makes one exceptionally fortunate. The Sun situated in the 11<sup>th</sup> house vested with strength makes one a principal official in the service of the ruler, possess a pleasing personality, several good qualities, self-disciplined and wealthy.

The 2<sup>nd</sup> house counted from the sign occupied by the Sun is the Vesi lagna, which means the Sun will always occupy the 12<sup>th</sup> house from the Vesi lagna. Good planets influencing this lagna and the Sun make one fortunate and reap good results of yogas and Rajayogas. Here, the Vesi lagna is the 12<sup>th</sup> house from the lagna and is aspected by Saturn, and the Sun conjoining with Venus is also in conjunction with Mars which is combust and which is not a



benefic influence. The all important lord of the 10<sup>th</sup> house from the lagna signifying Rajya i.e. rulership, occupies the 11<sup>th</sup> house which is formed by Taurus sign. The lord of the 10<sup>th</sup> house is in conjunction with the lord of the 2<sup>nd</sup> house and the exalted lord of the lagna in the 11<sup>th</sup> house which is ruled by Venus. This conjunction is not aspected by any benefic planet and these three lords viz., Mars the Sun and the Moon, have not gained sufficient benefic bindus in their Ashtakavarga. But, the lord of the sign occupied by the lord of the lagna and the Chandra-lagna occupies the lagna-kendra involving the lord of the lagna and the lord of the 11<sup>th</sup> in a mutual exchange of signs. The mutual exchange of sign between the lord of the lagna and the lord of the 11<sup>th</sup> house gives rise to a favourable Mahayoga. This mutual exchange of sign adds additional strength to the lagna and to Venus and according to Mahadeva, this yoga makes one learned, engage in good works blessed with a long lease of life and a renowned ruler. Vriddhayavana states that if the lord of the lagna is in the 11<sup>th</sup> house one leads a splendid life blessed with sons, fame, influence, power and happiness; the lord of the 11<sup>th</sup> house situated in the lagna makes one short-lived, powerful, brave, generous, exceedingly popular and fortunate but who dies afflicted by thirst. In the present case, the combust status of the lord of the 10<sup>th</sup> has weakened the 10<sup>th</sup> house. This native was not destined to join the Army. Mars is combust when it is within the arc of seventeen degrees from the Sun; combust status of a planet is a disqualification; it is an obstructing influence which impedes good effects. A combust planet becomes powerless to confer good results, a combust malefic becomes more evil and the combust status of a planet does not get cancelled by any means. Mantreswara reminds us that a combust planet gives the results as though it were in its sign of debilitation.

The Sun and Venus whether influencing the 10<sup>th</sup> house directly or indirectly are instrumental in giving Government service. In this case, Mercury occupies the 10<sup>th</sup> house. Mercury as the Atmakaraka is situated in Sagittarius navamsa, the very last navamsa subdivision of Aries sign and is in Rasi-sandhi. Aries sign and Sagittarius sign do not receive the aspect of either the Sun or of Venus and therefore, this native did not join government service. According to the classical writers the Sun situated in the 11<sup>th</sup> house makes one more of a manufacturer or a trader than a government servant.

Mercury does occupy the 10<sup>th</sup> house from the lagna but it is not a functional benefic for Cancer lagna and no benefic aspects it or its dispositor or the lord of the lagna. Mercury placed in Aries sign does not give favourable results, it makes one a thief, given to untruth, cunning, quarrelsome but diplomatic, who loses wealth or is devoid of wealth, incurs debts and may suffer incarceration. Mercury's situation in the 10<sup>th</sup> house from the lagna mitigates the evil of its sign-occupation but not completely; with Mercury occupying the 10<sup>th</sup> house from the lagna one becomes intelligent, aware, truthful, respected, wealthy and successful. In this case, the lord of the navamsa occupied by Mercury is more the lord of the 9<sup>th</sup> than of the 6<sup>th</sup> house which factor did not help much because of the combust status of the lord of the 10<sup>th</sup> house. Those planets who own or occupy the 11<sup>th</sup> house from Chara lagnas are Badhakas. Cancer lagna is a Chara lagna, and accordingly Venus that rules the 11<sup>th</sup> house and is situated in the lagna, and the Sun, Mars and the Moon occupying the 11<sup>th</sup> house are all badhaka-grahas. Badhaka-grahas obstruct smooth operation of yogas, and give bad or very bad results in their dasas and antra-dasas.

A strong Jupiter situated in the 9<sup>th</sup> house makes one attain wide fame and occupy a high position in life as a minister or a leader, it does not give very good results when it is in the Scorpio navamsa sub-division of Pisces sign while occupying a nakshatra ruled by Saturn that rules a marakasthan and the 8<sup>th</sup> house for Cancer lagna. When Saturn and Jupiter are placed in opposite signs Saturn improves but it invariably afflicts Jupiter, no yoga is caused if Saturn as the lord of the 8<sup>th</sup> aspects the lord of the 9<sup>th</sup> situated in the 9<sup>th</sup> house. Moreover, for this native Jupiter though gaining six benefic bindus in the Sarva Ashtakavarga rules the set of three Vipata nakshatras which are malevolent nakshatras. The dasa of Rahu situated in the 8<sup>th</sup> house in Aquarius sign and occupying Poorva Bhadrpada nakshatra ruled by Jupiter could not have prepared this native for any kind of leadership. Rahu and Ketu if not conjoined with any planet take up the qualities and attributes of the lord of the bhava they tenant. Rahu in the 8<sup>th</sup> affects one's mental attitude and physical health, this location of Rahu is adverse for a long life and makes one oppressed by enemies. This situation of Rahu does not give a following; it does not make one a public figure or a political leader. An unaffected lord of the 10<sup>th</sup> house situated in

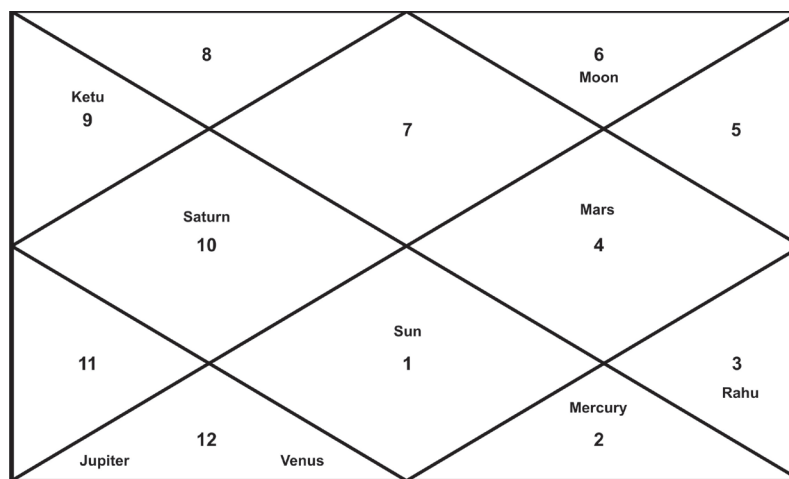
the 11<sup>th</sup> house makes one popular. The person born with the lord of the 11<sup>th</sup> or the lord of the 9<sup>th</sup> or the lord of the 2<sup>nd</sup> house from the lagna occupying a kendra from the Chandra-lagna becomes the ruler of a mighty empire. Here, the lord of the 2<sup>nd</sup> house occupies the Chandra-lagna which is not the same as occupying a kendra from the Chandra-lagna, and the lord of the 9<sup>th</sup> occupies its own sign in the 10<sup>th</sup> from the Chandra-lagna but in a navamsa ruled by the combust lord of the 10<sup>th</sup> house, which is a negative factor. A strong Sun associating with the lord of the lagna and with the lord of the 9<sup>th</sup> house occupying either the 10<sup>th</sup> house from the lagna or aspecting the 10<sup>th</sup> makes one a popular leader and an able ruler or administrator.

The 3<sup>rd</sup> house occupied by Saturn, the lord of the 3<sup>rd</sup> situated in the 8<sup>th</sup> from the 3<sup>rd</sup> house and the karaka of the 3<sup>rd</sup> house combust did not give this native a younger brother.

Jupiter occupying the 9<sup>th</sup> house from the lagna confers yoga results; it makes one learned, wealthy and blessed with sons. If Jupiter in the 9<sup>th</sup> house participates in a Rajayoga formation or if there is a Rajayoga one becomes a minister or a leader. The lord of the 9<sup>th</sup> occupying the 9<sup>th</sup> house gives a long-lived and prosperous father. Here, Jupiter occupies the 5<sup>th</sup> navamsa of Pisces sign which makes it a strong benefic but it also rules the 6<sup>th</sup> house which rulership is a blemish and spoils the yoga-giving ability of Jupiter.

# CASE STUDY - 11

## A CASE OF SELF-DESTRUCTION



### Rasi chart

Libra lagna 17:04:14; Ketu 29:27:04 in Sagittarius; Saturn 29:07:49 in Capricorn; Jupiter 14:06:13 and Venus 21:34:21 in Pisces; the Sun 21:57:07 in Aries; Mercury 07:16:11 in Taurus; Rahu 29:27:04 in Gemini; Mars 24:02:06 in Cancer and the Moon 28:08:04 in Virgo.

### Navamsa Chart:

Pisces lagna, Rahu in Gemini, Saturn and the Moon in Virgo, the Sun in Libra, Jupiter in Scorpio, Ketu in Sagittarius, Venus in Capricorn and Mars in Aquarius.

This native was born in a well-to-do educated and wealthy family. He was a tall, slim, handsome, intelligent and learned person who held great promise when he was studying in the school and college. He was born in Pisces navamsa of Libra lagna when the Moon was

in Chitra nakshatra portion of Virgo sign. Libra sign is moveable, dry, odd, airy, cruel, masculine, benefic sign of long ascension rising with the head first. The Libra lagna-born are learned and intelligent who earn their living through righteous means, they are adept in fine arts, rich and respected, truthful, possess attractive eyes and many splendid qualities, fickle in love, become a chief or a leader. The lord of the lagna, a natural benefic, who also rules the 8<sup>th</sup> house from the lagna, attains its exaltation in the 6<sup>th</sup> house; exalted planets are capable of conferring yoga and Rajayoga results provided they own an auspicious bhava, and also strong in shadabala occupy an auspicious bhava preferably aspected by an unsullied friendly benefic who also rules an auspicious bhava and sign. Parashara tells us that an exalted planet always acts as a benefic.

The 6<sup>th</sup> house is certainly an evil house to occupy wherein situated the lords of auspicious bhavas become defective and do not give good results. However, the exalted lord of the lagna in the 6<sup>th</sup> avoiding association with a malefic or papa-graha tends to make one enjoy good health, be strong, own lands, be wealthy and good in conduct. Venus exalted in the 6<sup>th</sup> as the lord of the 8<sup>th</sup> house also gives rise to the favourable Sarala yoga which yoga confers long life and destroys all opposition. In this case, Venus and Jupiter combining in the 6<sup>th</sup> house from the lagna with Mercury occupying the 8<sup>th</sup> house, and both situated in the 12<sup>th</sup> and the 2<sup>nd</sup> from the Sun give rise to two auspicious yogas - the Lagnadhi yoga and the Ubhayachari yoga, which yogas are equal to Rajayoga. Sarvartha Chintamani tells us that out of the 6<sup>th</sup>, the 7<sup>th</sup> and the 8<sup>th</sup> if two bhavas are variously occupied by natural benefics one becomes a minister and not a king. If beneficially inclined Jupiter is stronger than the lord of the lagna then one remains happy and becomes the best amongst equals. Situated in the 4<sup>th</sup> house from its own moolatrikona sign and aspecting the friendly sign falling on the 2<sup>nd</sup> house and its exaltation sign in the 10<sup>th</sup> Jupiter generally confers much wealth, a high position in life and fame. The exalted Sun aspecting the lagna indicates an influential father holding a very high rank in the government service. Here, the exalted Sun is in Shubhakaritari yoga with all three natural benefics which yoga made the father of this native happy, healthy, wealthy and long-lived.

The most striking feature of this nativity is the occupation of all three kendrasthanas from the lagna i.e. the 4<sup>th</sup>, the 7<sup>th</sup> and

the 10<sup>th</sup>, by cruel natural malefic i.e. by Saturn, the Sun and Mars, respectively; cruel planets thus situated cause the evil Ahi yoga or Sarpa yoga which make a person an evil-doer and grief-stricken, and Vajra yoga which gives happiness only in the first third-part of life or in old-age. Saturn situated in its own sign gives rise to the Sasa yoga, which is one of the five famed Panchamahapurusha yogas. Phaladeepika states that a person born with Sasa yoga may be immoral and crave for others' wives but will be highly influential and hold an eminent position; he will be powerful and have good people serving him or supporting him, and he will also earn much praise for his actions. The Sun exalted in Aries in the 7<sup>th</sup> house from the lagna is an enigma. The Sun is a papa-graha for Libra lagna. If the lagna is aspected by a malefic planet but not by a benefic and the 7<sup>th</sup> house is occupied by a papa-graha and there are malefics situated in the 3<sup>rd</sup> and the 9<sup>th</sup> house one develops bad habits and commits evil deeds.

Mars occupying its debilitation sign in the 10<sup>th</sup> house has its debilitation cancelled. The lord of the exaltation sign of Mars occupies a kendra counted from the lagna but it does not cause a powerful Neechabhanga Rajayoga to arise. Both, the lagna and the Chandra-lagna are aspected by exalted planets, and planets, that aspect the lagna or the Moon, generally confer benefic results. But, Saturn occupying its own sign in the 4<sup>th</sup> house harms the good indications of the 4<sup>th</sup> house, of the lagna and also of the 10<sup>th</sup> house which is owing to the partial-strength aspect of Mars that it receives from the sign opposite to its own sign of occupation. Mars is a natural enemy of Saturn. Mars occupying Cancer sign makes one a favourite of the superiors and a rich person, and occupying the 10<sup>th</sup> house from the lagna it gives power and fame. Saturn occupying its own sign aspected by Mars gives courage, mental and physical prowess and makes one brave and renowned. The aspect of Saturn on Mars situated in Cancer sign makes one equal to a king and happy. Mars occupying Aquarius navamsa is more evil than Saturn occupying Virgo navamsa, both cast their full-strength aspects on the lagna. Mars is not a karaka of the 10<sup>th</sup> house which Saturn is. All three malefics aspect the lagna but the aspect of the Sun which occupies its debilitation navamsa has caused a powerful yoga-bhanga.

This native after completing his education joined a multi-

national company of repute and soon rose to be an Area Manager and later, it's Divisional Manager. Gopesh Kumar Ojha writes that Mars in Cancer sign makes one restless and worried due to some chronic ailment and that there is a cycle of wealth and lack of luck; good health and ailments alternate. Here, Mars casts its aspect on the lagna and the 5<sup>th</sup> house and is itself aspected by a strong lord of the 6<sup>th</sup> house. Due to habitual chronic over-consumption of alcoholic liquor this native damaged his health, could not perform his duties and subsequently lost his job. He could not re-establish himself and died of liver failure in the dasa of Saturn leaving behind his wife and three children without any support. A Vargottama Rahu occupies the 10<sup>th</sup> house from the Moon. Basically, Rahu is like Saturn in effect, situated in the 10<sup>th</sup> from the lagna or the Moon it gives a sharp and sudden rise and thereafter a fall from position, and also makes one experience poverty in case the lord of the lagna or the lord of the trikonas or the lord of the 10<sup>th</sup> house is relegated to an adverse house weak and afflicted. Saturn ruling, aspecting or occupying the 10<sup>th</sup> house from the lagna does not make those who cannot continually apply themselves to given tasks successful and reap the fruits of success on a permanent basis. In the present case, sudden fall from high station in life is also indicated by the Moon occupying the 12<sup>th</sup> house as the lord of the 10<sup>th</sup> with its dispositor, Mercury, the lord of the 9<sup>th</sup> house, relegated to the 8<sup>th</sup> house.

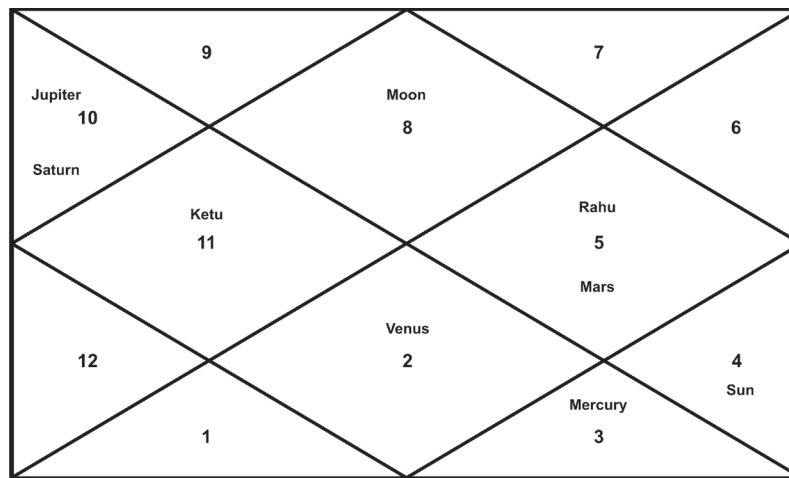
The lord of the lagna in conjunction with the lord of the 6<sup>th</sup> in the 6<sup>th</sup> house causes break in yoga, so also the vargottama lord of the 10<sup>th</sup> house situated in the 12<sup>th</sup>. The exalted Sun in its neechanavamsa and in a Vadha nakshatra, and Jupiter occupying the 6<sup>th</sup> or the 8<sup>th</sup> or the 12<sup>th</sup> house conjoining with either Venus or Mercury gives poverty. The lord of the 12<sup>th</sup> situated in the 8<sup>th</sup> in neechanavamsa unaspected by a friendly benefic invariably causes wastage or loss of wealth. Both, Venus and Mars are situated in unfavourable nakshatras ruled by the afflicted lord of the 12<sup>th</sup> house; their affliction is further compounded by the kendras dominated by cruel planets which did not permit good things in the life of this native to last for very long. Mars is a functional malefic for Libra lagna and for which lagna if Venus is exalted in the 6<sup>th</sup> house then the lord of the 6<sup>th</sup> should avoid occupying its own bhava, if not, it can adversely affect one's health, cause yoga-bhanga and make one lack dynamism and initiative. The lords of the lagna and the Chandra-lagna, both,

relegated to the trikasthanas curtail longevity and give a painful death. The process of self-destruction of this native commenced in the dasa of Vargottama Rahu in rasi-sandhi occupying a Vipata nakshatra, during which period he started consuming alcoholic drinks in a reckless manner that later made him neglect his duties and damaged his liver. Usually Saturn occupying its exaltation sign in the lagna or in its own sign in the 4<sup>th</sup> house acts as a functional benefic and a yoga-karaka, but here, though situated in a Janma nakshatra ruled by Mars it is not aspected by any benefic; Saturn aspecting the lagna, the lord of the lagna and also the Deha-karaka, Jupiter, and influenced by two defective cruel planets tortured this native and acted as the principal maraka in its own dasa.



# CASE STUDY - 12

## NEECHABHANGA RAJAYOGAS



### Rasi chart

Scorpio lagna 08:46:48; the Moon 06:36:48 in Scorpio; Jupiter 09:13:05 and Saturn 02:53:52 in Capricorn; Ketu 03:56:32 in Aquarius; Venus 24:08:19 in Taurus; Mercury 17:20:01 in Gemini; the Sun 06:58:29 in Cancer; Rahu 05:15:22 and Mars 21:20:51 in Leo.

### Navamsa Chart:

Virgo lagna with the Sun, Mars in Libra, Ketu in Scorpio, Saturn in Capricorn, Mercury and Jupiter in Pisces, Rahu in Taurus, the Moon and Venus in Leo.

Mantreswara in his Phaladeepika has described the constitution of the Neechabhanga Rajayoga in five slokas. He states that this yoga arises if the lord of the sign of debilitation of the planet in debilitation and the lord of the sign in which the planet in debilitation

becomes exalted both occupy a kendra from the Moon or if the lord of the sign of debilitation and the lord of the sign of exaltation of the planet in debilitation both occupy the kendras from the lagna or if the lord of the sign of debilitation occupying an auspicious bhava fully aspects its own sign occupied by the planet in debilitation or if the lord of the sign of debilitation of the debilitated planet and the lord of the sign of exaltation of the debilitated planet both or any one of them occupies a kendra from the lagna or the Moon or if the lord of the sign of exaltation of the lord of the sign of debilitation of the debilitated planet or the planet which would become exalted in the sign occupied by the planet in debilitation occupies a kendra from the lagna. With this yoga obtaining one becomes a powerful ruler or heads an institution. Queen Victoria was born with Jupiter occupying Capricorn sign in the 9<sup>th</sup> house. Thus, Jupiter was in its sign of debilitation but the lord of the sign of its exaltation was situated in the lagna-kendra giving rise to the Neechabhanga Rajayoga. She ruled the British empire for a very long time.

On the basis of the afore-cited chart which was consulted more than twenty years ago this native was told that he was destined to become a Regional Manager in a Public Sector Undertaking and much more, he had then put in a few years of service as an officer having been directly recruited. The reason was the powerful Neechabhanga Rajayoga caused by the debilitated Moon, the lord of the 9<sup>th</sup> house, involving the lagna, the lord of the lagna and the most powerful kendra, the 10<sup>th</sup> house. Both, Venus, the lord of the exaltation sign for the Moon, and Mars, the lord of the debilitation sign for the Moon, occupying the kendras from the lagna aspect the lagna and the Moon. He was told that he would be promoted in the Vimshottari dasa of Ketu and then become a Regional Manager in the dasa of Venus.

Here, the causation of Neechabhanga Rajayoga is attributed to two lords, the dispositor or the lord of the sign of debilitation of the planet in debilitation and the lord of the sign of exaltation of the planet in debilitation. The primary role of this yoga is to counter-balance the neecha status i.e. debilitation, results and not to confer kingship etc; to the native. The planet which is in its debilitation sign found occupying its exaltation navamsa is also deemed to have attained Neechabhanga status, but a study has revealed that in most cases of Neechabhanga of this nature neither Raja yoga results

nor favourable results had accrued. Venus situated in its own sign in a kendrasthana also gives rise to the famed Malavya yoga, a Raja yoga, and in this case, Venus aspects the lagna and the Moon. The presence of Malavya yoga has its own drawback inasmuch as it renders one, as B.V.Raman states, more inclined towards all indications of Venus with the result his spiritual advancement and outlook will be in inverse proportion to his material comforts and pleasures. This negative inclination is not seen in cases where the Sun has conjoined with Venus.

This native was born when Virgo navamsa in Anuradha nakshatra of Scorpio sign was rising in the lagna. The Moon was situated in Anuradha nakshatra ruled by Vargottama Saturn. Saturn avoiding an association with the Moon is strongly entrenched in its own sign in the 3<sup>rd</sup> house from the lagna albeit in conjunction with a debilitated Jupiter in the 2<sup>nd</sup> house from its moolatrikona-rasi and in the 11<sup>th</sup> from its own sign but occupies its own navamsa. Jupiter also attains Neechabhanga on account of the Moon, the lord of its exaltation sign, occupying the lagna-kendra which cancellation of debilitation is not as strong as that gained by the Moon. Three significant planets occupied their own signs at the time of the birth of this native. There is no planet on either side of the Moon tenanted the lagna, which means that this native did not hail from a wealthy family and he will also not be very rich or he may squander away his wealth. The lord of the lagna and the lord of the Chandra-lagna occupying a kendra and aspecting these lagnas as the lord of these two lagnas has lifted this native to the level far above the ordinary. If at the time of birth the lord of the lagna or the lord of the Chandra-lagna does not occupy a kendra from the lagna then the shubha-yogas and the Rajayogas obtaining fail to deliver their ordained results and one is seen to lead an ordinary life.

Power and fame are associated with the lagna, the 9<sup>th</sup> house and the 10<sup>th</sup> house; these named bhavas should remain strong and unafflicted. For Scorpio lagna, the Moon alone is the yoga-karaka; Venus and Mercury do not act as benefics. The Sun by virtue of ruling the 10<sup>th</sup> house can assume the role of yoga-karaka or Rajayoga-karaka. The lord of the 9<sup>th</sup> and the 9<sup>th</sup> house vested with strength invariably confer prosperity and make one fortunate but the lord of the 10<sup>th</sup> and the 10<sup>th</sup> house both vested with strength confer power and position only. In this case, the lord of the 10<sup>th</sup> is situated in the

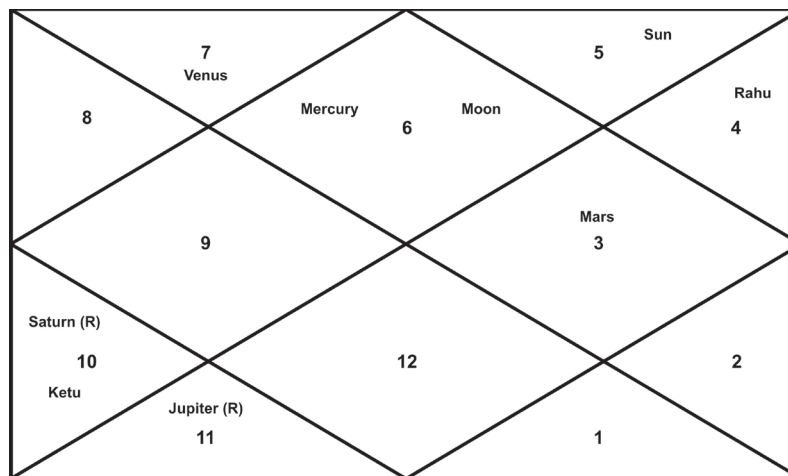
9<sup>th</sup> house in opposition to Saturn and Jupiter. Parashara insists that the lord of the 10<sup>th</sup> house should occupy benefic signs and bhavas, and that it should be associated with benefic planets alone. The bhava occupied by the Sun is a benefic bhava, Cancer sign occupied by the Sun is a mild and a benefic sign, and the Sun is associated with Mercury and Jupiter, both natural benefics, and with Saturn, a temporal benefic. A cruel planet influencing the 10<sup>th</sup> house makes one commit unethical acts, and a malefic planet, evil acts. Leo sign falling on the 10<sup>th</sup> house is a fiery sign for any planet to occupy; it makes one cruel and heartless, stubborn, not easily amenable to reason, unforgiving and vengeful. And, Scorpio being a Keeta-rasi, a person born in this lagna does not hesitate in striking back and when he strikes he strikes un-noticed and venomously. The survival instincts of a Scorpio lagna-born are very sharp and strong, which quality is needed to gain, retain and wield power. Saturn in its own sign in the 3<sup>rd</sup> house in mutual aspect with the Sun does not confer yoga results, the person remains mostly unhappy even while holding an exalted position in life surrounded by many pleasure-giving things. The Moon in Scorpio lagna ordinarily curtails longevity but not so if its dispositor is either in the lagna or in the 10<sup>th</sup> house; such a Moon should not be weak in pakshabala. But, it takes more than the debilitation of the Moon to make one really unfortunate. One certainly becomes unfortunate and a great loser if the lord of the lagna and the lord of the 9<sup>th</sup> are not strong and are afflicted, and the 9<sup>th</sup> house is also occupied by more than one malefic planet without their evil traits kept under check.

Planets occupying their own signs if not otherwise afflicted tend to produce far better results than when they are in their exaltation signs. In this case, three planets are in their own signs, owing to Saturn occupying its own sign this native is blessed with brothers, owing to Venus occupying its own sign he has a good-looking good-natured wife, and owing to Mercury occupying its own sign he has attained a high official position, wields power and authority, and will live long. All four kendras are occupied by planets; planets disposed in kendras add great strength to the nativity. Strong planets in occupation of four kendras causing Chatussagra yoga make one earn a good reputation, equal to a ruler, wealthy, prosperous and long-lived. Since the lords of the two trikonabhavas from the lagna and the Moon are strong and favourably effective there will be no

Rajayoga-bhanga which is otherwise indicated by the lord of the 10<sup>th</sup> occupying the 12<sup>th</sup> house from the 10<sup>th</sup> hemmed between the lord of the 6<sup>th</sup> house and the lord of the 8<sup>th</sup>.

# CASE STUDY - 13

## IMPERMANENT EFFECT OF RAJAYOGA



### Rasi chart

Virgo lagna 17:00:36; the Moon 18:27:32 and Mercury 11:14:17 in Virgo; Venus 01:59:01 in Libra; Saturn (R) 12:30:39 and Ketu 15:21:25 in Capricorn; Jupiter (R) 14:13:14 in Aquarius; Mars 13:25:23 in Gemini; Rahu 15:21:25 in Cancer and the Sun 15:50:31 in Leo.

### Navamsa Chart:

Gemini lagna, the Moon in Gemini, the Sun in Leo, Venus in Libra, Rahu in Scorpio, Mars and Jupiter in Aquarius, Mercury and Saturn in Aries and Ketu in Taurus.

Planets opposite the Sun possess bright rays and they exercise their influence to the maximum extent. Mars, Jupiter and Saturn then acquire retrograde motion and exceptional strength. Whereas

natural benefics in retrograde motion give power and authority though not on a permanent basis, retrograde malefics give worries, futile wanderings and cause immense loss or harm; in practice, they are seen to cause yoga-bhanga and Rajayoga-bhanga. Kalidasa states that a retrograde planet is as strong as in its sign of exaltation, a planet associated with a retrograde planet is of medium strength and a planet which is retrograde in its sign of debilitation sign gives the results of its exaltation. Sanketa Nidhi states that retrograde planets give results according to the bhava of which they are the principal karakas. This native has retrograde Saturn situated in its own sign in the 5<sup>th</sup> house and retrograde Jupiter is in the 6<sup>th</sup> house from the lagna in Aquarius sign ruled by Saturn. Saturn is in its debilitation navamsa and Jupiter is in Vargottama navamsa, both possessing bright rays cast their full strength aspect on Venus occupying its own sign in the 2<sup>nd</sup> house. Venus situated in the 2<sup>nd</sup> house gives good food to eat, good clothes and ornaments to wear, good manner of speech and good education, as the lord of the 2<sup>nd</sup> occupying the 2<sup>nd</sup> house it makes one rich, reap many benefits, enjoy different kinds of material gains and comforts, earn well through self-efforts, well-dressed etc. Saturn occupying the 5<sup>th</sup> house as the lord of the 5<sup>th</sup> gives intelligence, effective speech, and a place of pride. Jupiter situated in the 6<sup>th</sup> house from the lagna gives proficiency in fine arts and in initiating good works or commencing new projects, eagerness to earn fame, and ability to overcome opposition or destroy foes.

Even though no planet is deemed to be a benefic for Virgo lagna but Venus, ruling the 9<sup>th</sup> house from the lagna, is treated as a yoga-karaka, and Libra falling on the 2<sup>nd</sup> house is a benefic sign. A benefic planet enhances the indications of a benefic sign or own sign and the auspiciousness of the benefic bhava it occupies or aspects. The 2<sup>nd</sup> house is a gainful bhava. Kalyanvarma tells us that Venus in its own sign aspected by Jupiter makes one gain, possess and enjoy all desired things and objects of enjoyment and comforts but has assigned some very bad results to the aspect of Saturn on Venus as affecting happiness, health and wealth. In the present case, Saturn is in its debilitation navamsa and Venus is in Vargottama navamsa, Saturn has gained only one benefic bindu in the Sarva Ashtakavarga but Venus has gained six benefic bindus, Venus has gained far more benefic vargas than Saturn even though both occupy favourable

nakshtras i.e. Venus is in Chitra, a Sampata nakshatra, ruled by Mars, and Saturn is in Sravana, a Janma nakshatra ruled by the Moon. Thus, Venus is stronger than Saturn, also on account of the aspect of Jupiter that it receives. This native, never very wealthy, has enjoyed good living and good health, and has had most of his desires fulfilled.

Mars situated in the 10<sup>th</sup> house from the lagna makes one learned, famous and a leader, and also occupy a good position in life provided it is a functional benefic and is in a favourable relationship with the lord of the lagna, the lord of the 10<sup>th</sup> house and the lord of the 9<sup>th</sup>. In this case, Mars occupies the 10<sup>th</sup> house not as functional benefic but as the evil lord of the 3<sup>rd</sup> and the 8<sup>th</sup>. The lord of the 3<sup>rd</sup> or the lord of the 8<sup>th</sup> situated in the 10<sup>th</sup> house does not give permanent yoga or Raja yoga. Mars is a papa-graha for this lagna. Situated in the 10<sup>th</sup> house from the lagna it does give a high executive position but only on a temporary basis which position is lost during the dasa of a malefic planet placed in an evil bhava with reference to the 10<sup>th</sup> house. Mars, which is in Gemini, its neutral sign and conjoining with vargottama Jupiter in inimical Aquarius navamsa, casts its fourth house friendly full aspect on the lagna, the lord of the lagna and the Moon, and is in mutual trikona-relationship with Venus and Jupiter, which relationship but for the lordship of evil bhavas by Mars would have resulted in a powerful yoga or Raja yoga.

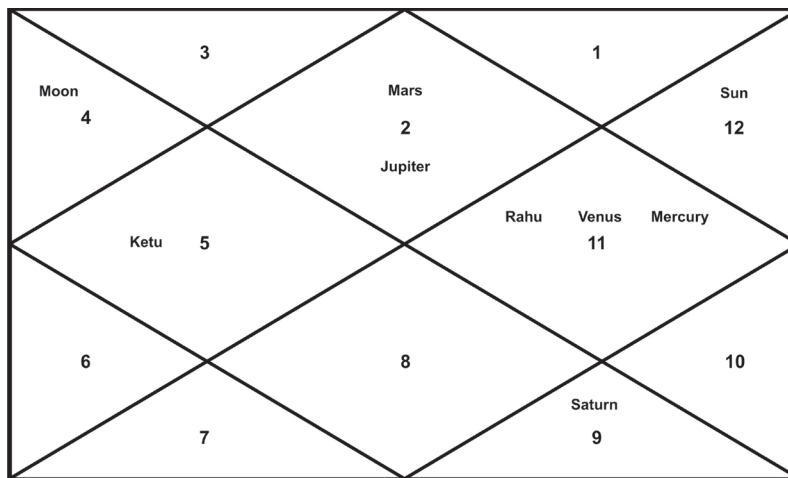
Saturn situated in the 5<sup>th</sup> house, even if in its own sign but not aspected by Jupiter, makes one long for a son. The lord of the 5<sup>th</sup> house in adverse relationship with the karaka of the 5<sup>th</sup> does not give a son, moreover, by occupying the 6<sup>th</sup> house from the lagna and the Moon, Jupiter does not protect the 5<sup>th</sup> house and the planet situated in the 5<sup>th</sup>. Therefore, this native is not blessed with a son. In its own antra-dasa in its own dasa Saturn made this native quit his job and seek his fortune abroad. A weak retrograde planet in the course of its dasa invariably brings about a radical change in one's life and outlook; it even makes the person give up all previous gains including residence and the country of birth. Here, Saturn is afflicted by Ketu. Rahu situated in the 11<sup>th</sup> house is not considered badly placed but Ketu situated in the 5<sup>th</sup> house in the sign ruled by its bitter enemy and in the company of its bitter enemy certainly compels a person to act in an unreasonable manner and invite



troubles and worries. Mars situated in a friendly sign in the 10<sup>th</sup> house made this native handsome, agreeable, sincere, hard-working, a leader and successful, but it does not own a quadrant or a trine either from the lagna or the Moon, therefore, the success gained was limited and frustrating. This native excelled in sports, captained the State side with distinction but did not make it to the top grade; during his service period his work-performance drew much praise from all quarters but he was never suitably rewarded. During the course of Rahu dasa this native had made a name by playing cricket for his school, college and state and in the dasa of Jupiter gained recognition and promotions in service but the dasa of Saturn made him give up all these gains by occupying its neecha-navamsa ruled by Mars occupying the 10<sup>th</sup> house. For Virgo lagna, Saturn situated in Cancer in the 11<sup>th</sup> house gives yoga-results during the course of its own dasa but not when occupying its own sign in the 5<sup>th</sup> house. Moreover, retrograde Saturn ruling the 5<sup>th</sup> or the 9<sup>th</sup> house even if it is aspected by Jupiter causes reversals, humiliation and loss of position during the course of its own dasa.

# CASE STUDY - 14

## BALARISHTA



### Rasi chart

Taurus lagna 12:09:43; Mars 10:27:00 and Jupiter 07:21:59 in Taurus; the Moon 17:41:51 in Cancer; Ketu 11:06:06 in Leo; Saturn 19:11:35 in Sagittarius; Rahu 11:06:06, Venus (C) 29:21:35 and Mercury 18:22:37 in Aquarius and the Sun 03:51:49 in Pisces

### Navamsa Chart:

Aries lagna, Mars in Aries, Venus in Gemini, Ketu in Cancer, the Sun in Leo, Saturn in Virgo, the Moon in Sagittarius, Rahu in Capricorn, Mercury and Jupiter in Pisces.

This child was born in Aries navamsa portion of Taurus lagna, its rising point was in Rohini nakshatra ruled by the Moon. The Moon was then transiting the first pada of Ashlesha nakshatra ruled by Mercury in the Sagittarius navamsa portion of Cancer sign that it rules. Thus, he was under the influence of the dasa of Mercury at the time of his birth. The Sun occupying its intimate friend's sign

was in Uttarabhadrapada, a Param-mitra nakshatra ruled by Saturn; Mars occupying a friendly sign was in Rohini, a Pratyari nakshatra ruled by the Moon; Mercury occupying its friendly sign was in Shatabhisa, a Vadha nakshatra ruled by Rahu; Jupiter in a neutral sign was in Kritika, a Kshema nakshatra ruled by the Sun; a combust Venus in its intimate friend's sign was in Poorvabhadrapada, a Mitra nakshatra ruled by Jupiter; Saturn in an inimical sign was in Poorvashada, a Vipata nakshatra ruled by Venus; Rahu was in its own Shatabhisa, a Vadha nakshatra, and Ketu was in its own Magha nakshatra, a Sampata nakshatra. All planets had gained adequate shadabala, the strongest being Jupiter followed by Mars. In the Sarva Ashtakavarga the 8<sup>th</sup> house from the lagna had gained thirty-six benefic bindus followed by the 11<sup>th</sup> house with thirty-four benefic bindus.

Taurus is a benefic sign. According to Hindu astrology even bereft of superior yogas or even devoid of merits Taurus lagna is a good lagna to be born in. The Sun, Mercury and Saturn are the three benefics for this lagna. The lagna-lord simultaneously rules the 6<sup>th</sup> house and Jupiter ruling the 8<sup>th</sup> and the 12<sup>th</sup> is a papa-graha and a maraka. Capricorn sign falling on the 9<sup>th</sup> house indicates that the person will be fortunate because of his past good deeds; he will remain unprincipled and face many obstacles in life more so if the sign-lord, Saturn, is in a trika-bhava or with a trika-lord, on which score alone Saturn is unable to act as a full benefic for Taurus lagna. In the case of Taurus lagna, Saturn in any association with either Venus or Jupiter will be associating with a trika-lord.

The conjunction of Jupiter and Mars in the lagna has not been assigned bad results by the texts, it makes one enterprising, able, engage in noble works, rise to be a chief or a minister; Jupiter situated in the lagna protects life and body which cannot be said about Mars if it is in the lagna unaspected by Jupiter or by the lord of the lagna. Natural benefics occupying the 10<sup>th</sup> house from the lagna give rise to the favourable Amla yoga which is equivalent to Raja yoga. The lord of the lagna, a natural benefic, occupying a kendra or a trikona in strength and in conjunction with another benefic planet confers good health, in case it is in Vargottama then the person is blessed with good fortune, good reputation, wealth etc. These stated good results materialise only if the concerned planets are not afflicted and there is no ava-yoga cancelling their

good effects.

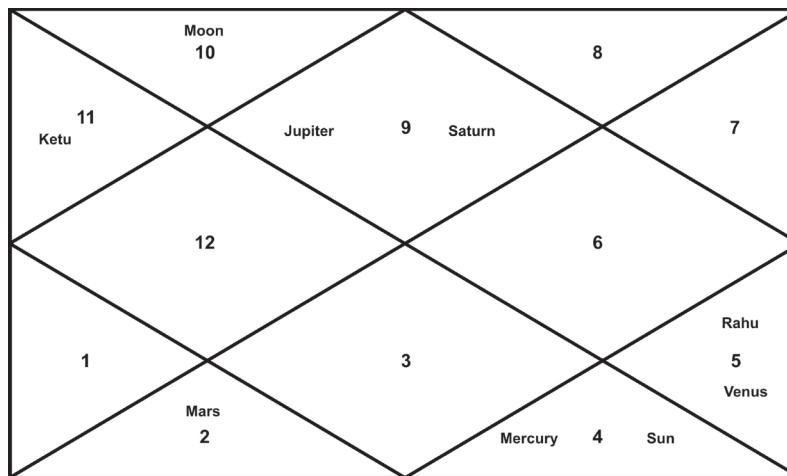
The Sun in the 11<sup>th</sup> bhava and in a benefic sign ensured the birth of this native in a well-to-do educated family. In the present case, the conjunction of Jupiter and Mars in Taurus lagna is that of the lord of the 8<sup>th</sup> and the 11<sup>th</sup>, a papa-graha and a maraka, with the lord of the 7<sup>th</sup> and the 12<sup>th</sup>, also a functional malefic and a maraka, even though situated in their own navamsas they are not aspected by any planet. This conjunction affects the lagna and longevity. Moreover, the situation of the lord of the 9<sup>th</sup> house in the 8<sup>th</sup> house in shadashtaka-position with the lord of the 8<sup>th</sup> and aspected by a maraka does not indicate a long span of life. The Moon occupying its own sign has no planet occupying the adjoining signs and the kendrasthanas from itself, such a Moon does not prove auspicious; moreover, it aspects a vacant 9<sup>th</sup> house which aspect makes one restless and wavering. The lord of the lagna situated in the 10<sup>th</sup> house is combust, eclipsed by Rahu, in conjunction with the lord of a marakasthana occupying its neecha-navamsa, and in Rasi-sandhi; this situation of the lord of the lagna too does not guarantee a long lease of life. Rahu occupying its own nakshatra but a Vadha nakshatra becomes more evil. There are several methods recommended for calculating one's span of life but Parashara suggests that the life span of a person need not be calculated till one has attained the age of twenty-four years because an early death can occur for other reasons including planetary dura-yogas.

Jatakalankara states that if a malefic occupies the lagna and the lord of the lagna is weak the person will suffer from acute mental or physical ailments or hardships. The Moon occupying a neutral and an odd shashtiamsa becomes afflicted by the lord of that shashtiamsa if that lord has acquired evil propensity. The Moon signifies the mind, and in the present case, it is in Gemini shashtiamsa of Mercury which on its part occupies an inimical navamsa. Whether one's childhood and the period of adolescence are good or bad is judged from Mercury. A bad Moon and Mercury give a disturbed childhood and adolescence; they make one not amenable to reason and even induce suicidal tendencies. This native was born when the dasa of Mercury was current. Mercury receiving the third house aspect of Saturn occupied a Vadha nakshatra ruled by Rahu which also occupied the same nakshatra. This native committed suicide by hanging much before the dasa of Mercury had run its full course.

Mercury signifies the neck or the throat. Saturn situated in the 8<sup>th</sup> house gives a bad manner of death. Mahadeva states that papa-grahas occupying the kendras unaspected by a benefic planet, and with the lord of the lagna also weak in strength, confer a short span of life.

# CASE STUDY - 15

## IMPACT OF YOGA-GIVING DASAS



### Rasi chart

Sagittarius lagna 10:16:38; Jupiter (R) 00:48:24 and Saturn (R) 19:44:37 in Sagittarius; the Moon 11:38:00 in Capricorn; Ketu 22:25:23 in Aquarius; Mars 09:37:31 in Taurus; Mercury 01:32:20 and the Sun 20:40:30 in Cancer; Rahu 22:25:23 and Venus 03:01:54 in Leo.

### Navamsa Chart:

Cancer lagna, Mercury in Cancer, Saturn in Virgo, Rahu in Libra, the Sun in Capricorn, Mars in Pisces, and Ketu, Venus, Jupiter and the Moon in Aries.

This horoscope belongs to an educated person who has risen in life entirely through self-efforts. He was born on a Poornima tithi which is considered as a fortunate birth. In this case, the Full Moon

situated in the 2<sup>nd</sup> house from the lagna aspects and is aspected by the lords of the 9<sup>th</sup> and the 10<sup>th</sup> conjoining in the 8<sup>th</sup> house in the sign ruled by the Moon. It gives rise to an auspicious yoga but not a Rajayoga; such a Moon destroys all arishtas and makes one progress day by day.

The conjunction of Jupiter, the lord of the lagna and the 4<sup>th</sup> house, with Saturn, the lord of the 2<sup>nd</sup> and the 3<sup>rd</sup>, in Sagittarius lagna dominates the kendrasthanas. This conjunction occurs in the 12<sup>th</sup> house from the Moon occupying the Aries navamsa subdivision of Capricorn sign ruled by Saturn. The Full Moon equipped with four benefic bindus in its Ashtakavarga was transiting the first pada of its own Sravana nakshatra and thus causing this native to experience the Vimshottari dasas of Rahu, Jupiter and Saturn at the beginning and at the peak of his career. Yogas and Rajayogas are of no use if a person does not experience the effects of the dasas of planets giving rise to those yogas and Rajayogas, which planets should be in their Deepta, Swastha, Mudita or Shaant awastha.

Rahu occupying Leo, a neutral sign, and the third pada of Poorva Phalguni, a Mitra nakshatra ruled by Venus, is in conjunction with Venus in the 9<sup>th</sup> house from the lagna and acted as a benefic yoga-karaka during the course of its dasa, and made this native fortunate who completed his education and found a suitable employment in a reputed organisation. He also got married and was blessed with a son. The 9<sup>th</sup> house and the conjunction of Rahu and Venus occurring therein are aspected by the lord of the lagna, and the lord of the 9<sup>th</sup>. The lord of the 9<sup>th</sup> house, the Sun, situated in a Sadhaka nakshatra ruled by Mercury, is in the 8<sup>th</sup> house in conjunction with Mercury, the lord of the 10<sup>th</sup> house and the 7<sup>th</sup>. The lord of the navamsa occupied by the Sun is in conjunction with the lord of the lagna in the lagna. Mercury occupies the sign ruled by the Moon which is very strong in pakshabala and aspects Mercury. This native was born on Shukla Poornima of Sravana-masa. During the course of his dasa Rahu acted on behalf of the auspicious lord of the 9<sup>th</sup> and the gainful lord of the 11<sup>th</sup> house.

Jupiter situated in the lagna is not aspected by any planet but it associates with the Full Moon, with the lord of the Dhana-bhava, with the 9<sup>th</sup> house and with the lord of the 11<sup>th</sup> house. At the time of birth Jupiter was retrograde in the 6<sup>th</sup> house from the Sun but

strong in sthanabala and cheshtabala. Jupiter had joined the Moon in Aries navamsa. However, it occupied the first pada of Moola, a Vadha nakshatra, ruled by Ketu. There also occurred the mutual exchange of nakshatras because Ketu occupied Poorva Bhadrapada ruled by Jupiter. Ketu situated in the 3<sup>rd</sup> house from the lagna is considered favourably placed, it makes one intelligent, steadfast and prepared to face and overcome any obstacle or opposition, increases wealth, gives many comforts, strength, and a long lease of life. But Aquarius is not a comfortable sign for Ketu to occupy if it is not in association with a natural benefic. Here, situated in the sign ruled by Saturn and in a nakshatra ruled by Venus it is aspected by Venus from the 9<sup>th</sup> and by Saturn from the lagna-kendra. The two chaya-grahas generally confer the good or the bad effects of planets they are conjoined with. Ketu is in the navamsa occupied by Venus, Jupiter and the Moon. The navamsa and the nakshatra location of planets are as important as their sign location. It is generally seen that the evil owing to the occupation of an inimical navamsa or an afflicted nakshatra by planets in yoga formation does not get neutralised which is why yogas and Rajayogas are not always found to confer their assigned results. The dasa of Jupiter gave mixed results to this native.

Jupiter is the karaka of the 5<sup>th</sup> house and of sons; here, it is in rasi-sandhi and occupies an afflicted nakshatra and therefore, compounded by the location of the lord of the 5<sup>th</sup> in the 6<sup>th</sup> which also aspects the 9<sup>th</sup> house, Jupiter adversely afflicted the significance of the 5<sup>th</sup> house and of the 9<sup>th</sup> house during the course of its dasa in as much this native lost his only son and his father also suffered physical hardships. The antra-dasa of Saturn in the dasa of the lord of the lagna is generally a bad period; it causes loss or harm on many fronts. But, the lord of the lagna occupying the lagna even if afflicted by inimical planets or by malefics has the ability to quickly compensate losses incurred during the antra-dasa of Saturn in the dasa of the lord of the lagna. Therefore, during the dasa of Jupiter this native was blessed with twins, two boys, who are now studying in a school. Jupiter occupies the moolatrikona portion of Sagittarius sign.

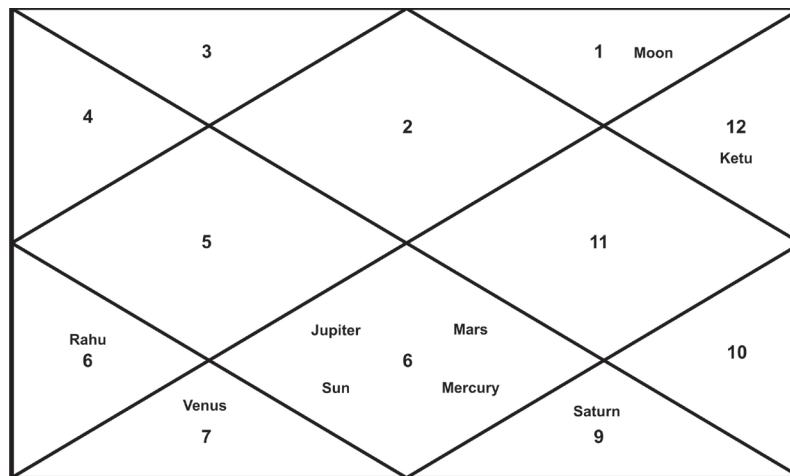
In the present case, a retrograde Saturn occupies an inimical sign but a Mitra nakshatra; retrograde planets are strong in giving their results if they are not in their exaltation signs. Saturn occupies



a favourable part of Sagittarius sign; it is in Virgo navamsa and in a nakshatra ruled by Venus, and associating with the lord of the lagna it aspects the 10<sup>th</sup> house. This native is presently experiencing the dasa of Saturn which does not own a kendrasthana or a trikona. Sarvartha Chintamani states that the dasa of Saturn occupying a kendra will not be a happy period, if Saturn happens to occupy the lagna it affects one's health, but since here, it is in conjunction with the lord of the lagna which is a natural benefic, it will produce mixed results. The conjunction of Jupiter and Saturn in Sagittarius lagna does confer yoga and Rajayoga because the lord of any bhava as is conjoined with Jupiter or Venus in a kendra or a trikona associated with the lord of the lagna or the lord of the 9<sup>th</sup> house with the lord of the lagna or the lord of the 9<sup>th</sup> house occupying own or friendly sign makes one fortunate and rise in rank and status. Saturn gives favourable results when occupying Libra, Sagittarius or Pisces sign. Here, Jupiter and Saturn situated in the lagna-kendra are retrograde; retrograde planets are more powerful in giving their good and bad results. Retrograde Saturn in conjunction with retrograde Jupiter, strong in Digbala and occupying the lagna in its own sign, gives more of its benefic results, in any event, the lord of the 2<sup>nd</sup> house in conjunction with the lord of the lagna in the lagna, if it does not cause a powerful Dhana yoga to arise, then it certainly confers many gains.

# CASE STUDY - 16

## FOUR- PLANET COMBINATION IN THE 7<sup>TH</sup> HOUSE



### Rasi chart

Taurus lagna 23:02:31; Rahu 07:18:27 in Virgo; Venus 09:53:51 in Libra; Jupiter (C) 20:40:04, the Sun 24:22:50, Mars 11:30:22 and Mercury 03:35:16 in Scorpio; Saturn 13:39:10 in Sagittarius; Ketu 07:18:27 in Pisces and the Moon 03:06:35 in Aries.

### Navamsa lagna:

Cancer lagna, Mercury and Saturn in Leo, Ketu in Virgo, Mars in Libra, Venus in Sagittarius, Jupiter in Capricorn, the Sun in Aquarius, Rahu in Pisces and the Moon in Aries.

The conjunction of three or more planets in a sign is not a very common event. The conjunction of many planets in one sign and bhava creates hurdles in determining their effects on the lives of individual, even the texts are not in full agreement with regard to

their results; in fact, the older texts have deliberately, so it appears, limited their observations to the conjunction of two planets only. In the present case, the Sun is in conjunction with Mercury, Mars and Jupiter in which regard Saravali tells us that the person will be courageous, maker of yarn, a wanderer devoid of wife, wealth and happiness. Obvious as it is Kalyanvarma concurs with the then current opinion that the Sun and Mars, both fiery and cruel planets, in the presence of Mercury whom the Sun does not treat as a friend and Mars treats it as its enemy, spoils the significations of Jupiter, for if Mercury does not join the other three then the conjunction of the Sun with Mars and Jupiter, who are both mutual friends of the Sun, is said to make one clever at speech, very rich, a royal minister or advisor, a ruler or commander of army, who though aggressive in attitude and behaviour will adhere to truth and be truthful in his dealings and relationship with others. Vaidyanatha taking into account the affliction caused to Jupiter tells us that this four- planets conjunction gives strength (to face the vagaries of life) but also a wavering or unsettled mind, and makes one unfortunate.

In this case, the conjunction of the Sun with Mercury, Mars and Jupiter occurs in Scorpio sign in the 7<sup>th</sup> house from the lagna. According to Pachadha-maitri the Sun occupies a neutral sign and a neutral navamsa, Mercury is in an inimical sign but in a neutral navamsa, Mars occupying its own sign is in a friendly navamsa and Jupiter occupying a neutral sign and a friendly navamsa is combust. No planet is involved in graha-yuddha. This is the conjunction of the lord of the 4<sup>th</sup> house with the lord of the 3<sup>rd</sup> and the 5<sup>th</sup>, the lord of the 7<sup>th</sup> and the 12<sup>th</sup> and the lord of the 8<sup>th</sup> and the 11<sup>th</sup>, hemmed between the lord of the lagna and the 6<sup>th</sup> and the lord of the 9<sup>th</sup> and the 10<sup>th</sup> bhavas. It is not a happy conjunction owing to the involvement of the trika-lords. No doubt planets occupying or aspecting the lagna can assume the benefic role of yoga-karakas but they do so depending on their basic and acquired nature and strength. The conjunction with the Sun reduces the strength of the conjoining planets, and the Ubhayachari yoga is effective only if no planet combines with the Sun in the same sign.

The strength gained by a bhava is also very important. The bhavas occupied by their own lords are considered to be vested with strength, occupation of bhavas by inimical planets reduce that strength. The bhava occupied by planets and the planets occupying

it should also be strong in the Ashtakavarga. In the present case, whereas Jupiter had gained seven benefic bindus and Mercury, four, the Sun had gained only two bindus and Mars, one only, and the 7<sup>th</sup> house had gained the least number of benefic bindus i.e. nineteen bindus. Moreover, Jupiter having gained seven benefic bindus in its Ashtakavarga occupies its neecha-navamsa also in the 7<sup>th</sup> house from the Navamsa-lagna. The 7<sup>th</sup> house indications are adversely affected. This native has suffered a great deal, socially and financially, on account of the misdeeds of his wife particularly during the course of the dasa of the Moon situated in the 12<sup>th</sup> occupying the sign ruled by the lord of the 7<sup>th</sup>, and during the dasa of Mars, the lord of the 7<sup>th</sup> house. B.V.Raman states that during the dasa of the weak lord of the 7<sup>th</sup> house one may be forced to beg for alms; in fact, during the course of the dasa of the lord of the 7<sup>th</sup> house this native borrowed heavily to pay-off the money owed by his wife to the market and to numerous outsiders.

The Vargottama Moon gaining in brightness is aspected by the lord of the lagna situated in its own sign. The Moon aspected by a fairly strong Venus gives handsome looks, good fortune and sons. Venus situated in Libra makes one earn through self-efforts and if aspected by the Moon gives wealth and a good position in life. This native is well-placed in life holding a responsible post in a public sector undertaking having gradually risen in ranks. The 10<sup>th</sup> house from the lagna has gained more benefic bindus than the lagna and the 9<sup>th</sup> house and the Moon is the lord of the 9<sup>th</sup> house counted from the bhava occupied by its dispositor. The 9<sup>th</sup> house from the bhava occupied by the lord of the 9<sup>th</sup> has thirty-seven benefic bindus, and the 10<sup>th</sup> house from the bhava occupied by the lord of the 10<sup>th</sup> has forty-two benefic bindus, therefore, career-wise this native has not suffered. Mantreswara tells us that the 11<sup>th</sup> house should have more benefic bindus than the 10<sup>th</sup>, and the 12<sup>th</sup> house should have less bindus than gained by the 11<sup>th</sup> house but more bindus than gained by the lagna to make a person wealthy and lead a good comfortable life. In the present case the 10<sup>th</sup> house is vested with slightly more bindus than the 11<sup>th</sup>, and the 12<sup>th</sup> house has the same number of bindus as the lagna.

Vaidyanatha reiterates that the planet whether occupying its exaltation sign, own sign or friendly sign in a kendra or a trikona or an upachayasthana and equipped with fewer benefic bindus i.e. less

than four benefic bindus, does not confer its full good results and gives more of its bad results; the planet situated in a trika-bhava or the 7<sup>th</sup> whether in its debilitation sign, inimical sign or associated with the lord of the sign occupied by Mandi if equipped with more than four benefic bindus invariably gives more of its good results. In this case, the Moon is equipped with five benefic bindus; the lagna-lord Venus has four bindus and the combust Jupiter in the 7<sup>th</sup> house as seven benefic bindus. This native is not destined to rise to a very high official position because Saturn, the lord of the 9<sup>th</sup> and the 10<sup>th</sup>, has gained only one benefic bindu in its Ashtakavarga, the texts are in favour of Saturn possessing fewer benefic bindus if it is exalted or in own sign in a kendra or in a trikona, but more benefic bindus if it is debilitated or is in an inimical sign in an evil bhava. Gain of one benefic bindu by Saturn indicates loss of wealth, and destruction of all possessions; Saturn is not situated in a quadrant or a trine in its own sign or navamsa, and as the lord of the 9<sup>th</sup> and the 10<sup>th</sup> it is not in the 3<sup>rd</sup>, the 6<sup>th</sup> or the 11<sup>th</sup> house; here, it does not become a yoga-karaka.

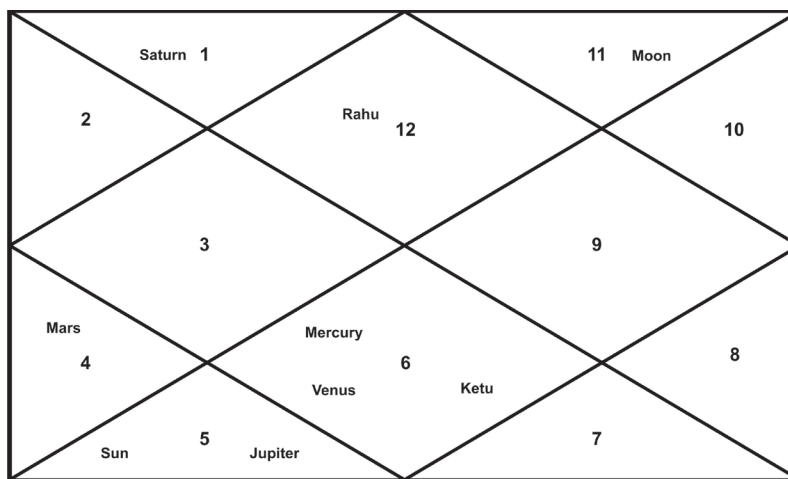
This native is presently experiencing the dasa of Rahu which is situated alone in Virgo sign and in the 5<sup>th</sup> house from the lagna. At the time of birth Rahu was in Uttara Phalguni, a Vipata nakshatra ruled by Jupiter, and its dispositor occupied an inimical sign in the 7<sup>th</sup> house from the lagna. No planet aspects the 5<sup>th</sup> house. Planets occupying or ruling Vipata nakshatras are deemed evil and produce bad results, and the two chaya-grahas are basically malefic planets. Jupiter by occupying Jyeshtha nakshatra ruled by Saturn afflicts Saturn which is the only planet occupying a kendra or a trikona from the bhava occupied by Rahu but it is not in a cruel shashtiamsa. Rahu in a kendra or in a trikona in a benefic sign not conjoined with or aspected by any planet gives good results in its own antra-dasa, in which event the other yoga-karakas also give good results in their antra-dasas in the dasa of Rahu; otherwise, one faces failures and suffers from fear and pain, fall from position or disgrace. Kalidasa tells us that a good Rahu during the course of its dasa gives all kinds of benefits including a Rajya or ruling powers, gain of wealth and knowledge, and that if Rahu occupying a dual sign in a kendra or a trikona, and the lord of the sign occupied by it also in a kendra or a trikona from the lagna, both conjoin with or receive the aspect of a yoga-karaka or a Rajayoga-karaka then in its dasa Rahu gives wealth

and authority to rule and command.

At the time of the birth of this native the Moon situated in the 12<sup>th</sup> house from the lagna was gaining in pakshabala and moving towards its sign of exaltation, such a Moon aspected by Venus occupying its own sign, Libra, adds strength to the Chandra-lagna. Jatakabharnam states that the Moon in Aries sign aspected by Venus makes one blessed with wife, sons, good manner of speech and conduct, calm temperament knowledge and all desirable material comforts. The lord of the Chandra-lagna occupies its own sign in the 8<sup>th</sup> house from the Chandra-lagna in conjunction with the lords of the two trines counted from the radical Moon and which situation strengthens the 9<sup>th</sup> house and Saturn, the lord of the 10<sup>th</sup> and the 11<sup>th</sup> from the Moon, situated in the 9<sup>th</sup> house. This native has in the middle part of his life reaped the benefits of the yoga caused by these planets, and of the Vesi yoga caused by the functionally benefic Saturn.

# CASE STUDY - 17

## MARAKA DASAS



### Rasi chart

Pisces lagna 19:39:42; Rahu 05:09:47 in Pisces; Saturn 01:19:52 in Aries; Mars 27:00:35 in Cancer; the Sun 20:37:54 and Jupiter 22:26:49 in Leo; Mercury 13:40:54, Venus 11:54:49 and Ketu 05:09:47 in Virgo and the Moon 16:38:58 in Aquarius.

### Navamsa Chart:

Sagittarius lagna, the Moon in Aquarius, Mars in Pisces, Venus and Saturn in Aries, Mercury and Ketu in Taurus, the Sun and Jupiter in Libra and Rahu in Scorpio.

This nativity belongs to a wealthy businessman. He was in Kedarnath on the night of 16<sup>th</sup> June 2013 where he had gone on a pilgrimage accompanied by his wife, his wife's younger sister and her husband, and his driver. Their whereabouts are not known. They are all now presumed dead.

At the time when disaster first struck Kedarnath, Cancer

navamsa in Sagittarius lagna was rising, Ketu was in Libra navamsa of Aries, Mars in Gemini navamsa of Taurus, the Sun in Libra navamsa in conjunction with Mercury in Taurus navamsa, Venus in Aries navamsa and Jupiter in Scorpio navamsa, was in Gemini, the Moon had just entered Virgo (at 19:47 hours) and was in Capricorn navamsa, and Saturn in Capricorn navamsa in conjunction with Rahu in Aries navamsa was in Libra. With the exception of the Sun and Jupiter which were in Jaagrat Awastha (Waking state) the rest were either in Susupta Awastha (Sleeping state) or in Swapana Awastha (Dreaming state).

In the present case, Ketu was transiting the 3<sup>rd</sup> house counted from the Chandra-lagna of this native; the Sun, Mercury, Venus and Jupiter were transiting the 5<sup>th</sup> house; the Moon, the 8<sup>th</sup> house; Mars, the 4<sup>th</sup> house; and Saturn and Rahu, the 10<sup>th</sup>. The Moon and Saturn possess less than four benefic bindus in their respective Ashtakavargas. The Moon transiting the 8<sup>th</sup> house indicates apprehension, uneasiness and worry, and since it is in a sign where it has gained only three benefic bindus, it denotes quarrels with relatives. Saturn transiting the 10<sup>th</sup> house indicates loss of wealth and name, and because it is in a sign with no benefic bindus, an exceedingly unlucky period. At the time of birth the sign occupied by Saturn and the sign in the 7<sup>th</sup> from Saturn were both devoid of benefic bindus after reduction indicating an unnatural death. Moreover, at the time when this native was at Kedarnath, Saturn was transiting Libra which sign too was devoid of bindus in Saturn's own Ashtakavarga at the time of birth. Loss of wealth or death usually occurs when Saturn transits the signs devoid of benefic bindus in its own Ashtakavarga.

Mercury, Venus and Saturn are deemed to be marakas (death-inflicting planets) for Pisces lagna. Mercury occupies the 7<sup>th</sup> house, a marakasthana that it rules; it is in conjunction with Venus who rules the 8<sup>th</sup> house, and is with Ketu which has also assumed the maraka-status by virtue of associating with two marakas in a marakasthana. At the time of his Kedarnath visit, this native was under the influence of the prayantra-dasa of Saturn in the antra-dasa of Venus in the dasa of Mercury. The transit of cruel and malefic planets over certain sensitive points or fateful degrees during the course of the antra-dasa or dasa of a maraka usually indicates when death can occur. The transit of Mars over the lagna or the 2<sup>nd</sup> or the



3<sup>rd</sup> or the 8<sup>th</sup> or the transit of Saturn over the natal position of the Moon or the lagna or the 8<sup>th</sup> or the 10<sup>th</sup> or over the natal position of the Sun during the course of Sade-sati generally occurs at the time of death. In this case, Mars was transiting the 3<sup>rd</sup> house from the lagna and Saturn, the 8<sup>th</sup> house.

This native's wife's sister's husband who had accompanied him to Kedarnath and who was three years his senior was born in Virgo lagna that had the Sun and Venus situated in the lagna, the Moon, Mercury and Ketu were in Libra, Saturn in Pisces, Rahu in Aries, Jupiter in Cancer and Mars was in Leo sign. This person was under the influence of the prayantra-dasa of Jupiter in the antra-dasa of Saturn in the dasa of Mercury. Whereas Jupiter occupied Pushya nakshatra ruled by Saturn, Mercury was in Vishakha and a retrograde Saturn was in Poorva Bhadrapada, both nakshtras ruled by Jupiter, both had therefore, acquired the death-inflicting powers of Jupiter and the power to act on its behalf. There was the mutual exchange of nakshatras between Jupiter and Saturn. Jupiter is deemed to be a maraka for Virgo lagna since it rules the 7<sup>th</sup> house which is a marakasthan, retrograde Saturn occupied that marakasthan Jupiter's aspect on the 7<sup>th</sup> house notwithstanding, and Mercury too was in a marakasthan. In his case too, Saturn was transiting Libra sign which sign after reduction was devoid of benefic bindus in Saturn's Ashtakavarga. Saturn was in a cruel shashtiamsa at the time of his birth.

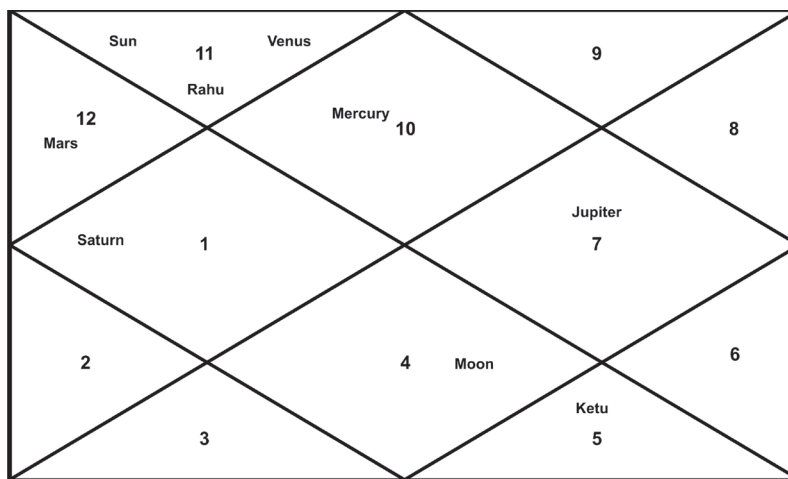
The Libra lagna and the Libra Chandra-lagna of the native's wife was hemmed between Mars situated in the 2<sup>nd</sup> house and Jupiter in the 12<sup>th</sup>, both deemed malefic for Libra lagna, and were aspected by a debilitated Saturn from the 7<sup>th</sup> house. She was under the influence of the prayantra-dasa of Saturn in the antra-dasa of Venus in the dasa of combust Mercury situated in Pushya ruled by Saturn, a Vipata nakshatra. Venus occupied Mrigshira ruled by Mars, a maraka for this lagna. Her younger sister was born in Aquarius lagna with the lord of the lagna situated in the 4<sup>th</sup> house in conjunction with the Sun, Mercury and Venus aspected by retrograde Jupiter from the 10<sup>th</sup> house and by Rahu from the 12<sup>th</sup> house. This lady was under the sway of the dasa of Rahu conjoining with exalted Mars. Rahu occupied Sravana, a Vipata nakshatra, ruled by the Moon. At the time of her visit to Kedarnath she was running the prayantra-dasa and the antra-dasa of Saturn in the dasa of Rahu. Saturn occupied

Kritika nakshatra ruled by the Sun, the lord of the 7<sup>th</sup> house, a marakasthana. These two women were also under the influence of death-inflicting planets. All family horoscopes are bound together. Research conducted by Dr. A.N.Rajamani has revealed that from a close relative's horoscope, the death periods of kith and kin can be predicted.

Kalidasa in his Uttarakalamrita advises that the birth-chart should be read along with the annual-chart in the light of the Gochara effects. According to him Venus is the principal maraka for Virgo lagna, Mars for Libra lagna and Mercury for Pisces lagna. Planets associated with these three also acquire death-inflicting powers and act as secondary-marakas for these lagnas. Exalted papa-grahas becoming marakas cause havoc in life. A study of collective deaths reveals that for young people dying in accidents etc., the horoscopic indications are of Alpayu and in the case of older people, the maraka dasas.

# CASE STUDY - 18

## UNSTABLE MARRIED LIFE



### Rasi chart

Capricorn lagna 17:07:34; Mercury in Capricorn 15:16:55; the Sun 07:31:16, Venus 13:50:33 and Rahu 18:25:55 in Aquarius; Mars 25:42:35 in Pisces; Saturn 10:38:49 in Aries; the Moon 23:03:53 in Cancer; Ketu 18:25:55 in Leo and Jupiter (R) 12:33:09 in Libra.

### Nava's Chart:

Gemini lagna, Saturn in Cancer, Ketu in Virgo, the Sun in Sagittarius, Jupiter and the Moon in Capricorn, Venus and Mars in Aquarius, Rahu in Pisces and Mercury in Taurus.

This native, a businessman, was born in the Gemini navamsa sub-division of Capricorn lagna. The rising-point of the lagna was in Sravana, a Prayer nakshatra ruled by the Moon, the lord of the 7<sup>th</sup> house from the lagna. At the time of his birth, the Moon was in Ashlesha nakshatra ruled by Mercury and in Capricorn navamsa of its own sign, Cancer. A debilitated Saturn situated in the 4<sup>th</sup> house

and occupying Cancer navamsa and Ashwini, a Sampata nakshatra ruled by Ketu, aspected the lagna and Mercury, the lord of the 6<sup>th</sup> and the 9<sup>th</sup> house, situated in Taurus navamsa and in Sravana nakshatra. Whereas Saturn occupied a neutral sign, Mercury occupied a friendly sign. The debilitated Saturn was placed in opposition to a retrograde Jupiter without the benefit of neechabhanga. Jupiter situated in Capricorn navamsa of Libra, the sign ruled by its bitter enemy, Venus, and in Swati, a Vadha nakshatra ruled by Rahu, was conjoined with the Sun and Venus in the 2<sup>nd</sup> house from the lagna and in the 8<sup>th</sup> from the Moon. Rahu occupied Pisces navamsa of Aquarius, the sign ruled by its intimate friend, and Satabisha, a Vadha nakshatra that it ruled.

In this case, the Moon, ruling the 7<sup>th</sup> house and situated in the 7<sup>th</sup>, though occupying its own sign and gaining five benefic bindus in its Ashtakavarga suffered affliction on four counts. Firstly, the Moon was in the nakshatra ruled by Mercury which occupied an evil nakshatra; secondly, an afflicted Mercury aspected by the debilitated lord of the lagna aspected the 7<sup>th</sup> house and the Moon; thirdly, the lord of the navamsa of occupation of the Moon, which lord was debilitated in the rasi-chart was in mutual exchange of navamsa with the Moon, and lastly, the Moon in a kendra from retrograde Jupiter conjoined with Jupiter in the latter's debilitation navamsa. The Moon in Capricorn navamsa aspected by Mercury is said to confer ruling powers provided the Moon stays strong and unafflicted and if there is at least one strong Rajayoga obtaining at the time of birth involving the lord of the lagna. The Moon in Cancer sign aspected by Mercury makes one intelligent, gentle, cultured and good-mannered. The Moon, Mars and Jupiter are malefic planets for Capricorn lagna. The influence of Jupiter on the two trikonas counted from Capricorn lagna or on the lords of those trikonas produces bad results; its association with Saturn, the lord of the lagna, can make one acquire expertise in handling delicate matters but does not confer yoga-results.

The afflicted Saturn occupying the 4<sup>th</sup> house from Capricorn lagna and aspected by an afflicted and evil Jupiter will not make this native experience domestic peace and happiness even during the course of the dasa of Venus which will operate in the last third-part of his life. Venus in vargottama-navamsa occupies a Vadha nakshatra; the Sun and Rahu joining Venus in the 2<sup>nd</sup> house also

occupy evil nakshatras. Planets conjoining with Rahu do not give good results. Here, the 2<sup>nd</sup> house suffers graver affliction than the 4<sup>th</sup> house; moreover, the lord of the 2<sup>nd</sup> house situated in its debilitation sign occupies the 4<sup>th</sup> house without the benefit of neechabhanga. The 2<sup>nd</sup> house is intimately connected with the 4<sup>th</sup> house. The 2<sup>nd</sup> house signifies Kutumba or family of a person which includes parents, spouse, children and all other relatives. A weak 2<sup>nd</sup> house does not give easy gains and does not encourage cordial relations with family members to persist for very long. Venus which is situated in the 12<sup>th</sup> house from Mars signifies wife, sex-harmony, marriage and family happiness; these matters become spoiled if Venus is afflicted by conjunction with a malefic planet or by occupying a malefic nakshatra. Venus in conjunction with a fiery planet such as the Sun or Mars or Rahu destroys wife's affection and gives trouble through marriage even if the 7<sup>th</sup> house is formed by a benefic sign and the lord of the 7<sup>th</sup> house, here a natural benefic, both happen to be strong and favourably influenced by other benefics. The Moon situated in the 7<sup>th</sup> house generally makes one seek other women. The lord of the 7<sup>th</sup> house occupying the 7<sup>th</sup> and afflicted, does not give a happy marriage, it causes much mental agony and separation from wife, and the person spends most of his life in utter loneliness though surrounded by friends, relatives and other well-wishers. Mercury as the lord of the 6<sup>th</sup> house from the lagna afflicts the 7<sup>th</sup> house and its lord, this situation results in the development of ill-will between husband and wife, and gives more than one marriage or liaisons.

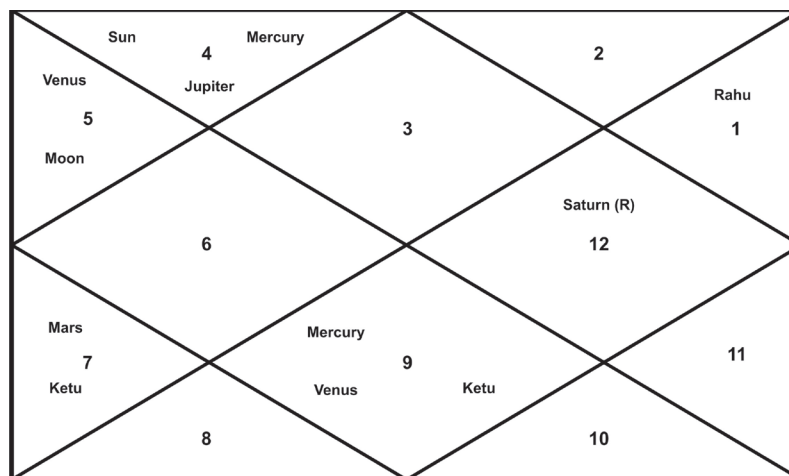
In this nativity, the 2<sup>nd</sup> house and the 7<sup>th</sup> house from the lagna have gained the least number of benefic bindus in the Ashtakavarga; both have gained only twenty-two bindus. The lord of the 7<sup>th</sup> has gained five bindus but the lord of the 2<sup>nd</sup> has gained only one bindu. The lord of the 7<sup>th</sup> situated in the 7<sup>th</sup> house did make this native marry twice but the influence of the evil dasas and evil transits wreaked havoc in his married life. If the 7<sup>th</sup> house from Venus is tenanted by a malefic planet or if malefic planets conjoin with Venus one derives no happiness from his wife. The first wife whom he had married during the dasa of Rahu deserted him in the antra-dasa of Mars in the dasa of Rahu leaving behind a daughter to take care of; Mars rules the badhaka-sthana for Capricorn lagna. The karaka of the 7<sup>th</sup> house conjoining with malefic

planets or occupying an inimical navamsa or the navamsa ruled by a combust planet gives two wives. The first marriage alliance broke up when Saturn's Sade Sati was afflicting the 7<sup>th</sup> house; his second marriage alliance that came about during the same adverse transit eventually broke down coinciding with the commencement of the dasa of Moon. Here, both signs that are adjacent to the 7<sup>th</sup> house are either aspected or occupied by cruel fiery planets. This native is presently experiencing the dasa of Moon which fortunately does not occupy a kendrasthana from Mars. The dasa of the planet occupying a Janma Nakshatra does not confer good results if the lord of the Janma nakshatras is not favourably inclined or if it is weak and afflicted.

According to Parasara, Jupiter ruling the 12<sup>th</sup> house from the lagna gives the results of the 3<sup>rd</sup> house lordship, which lordship is evil. Here, Jupiter ruling the 12<sup>th</sup> and occupying a kendra from the lagna, from the Moon and from the lord of the lagna afflicts all four kendras including the 7<sup>th</sup> house. In the present case, the 7<sup>th</sup> house is the Lagna-pada and also the Dara-pada which is occupied by the Moon and aspected by Mercury. The 8<sup>th</sup> house from the Dara-pada is occupied by two cruel planets, the Sun and Rahu, and by Venus which is afflicted by the other two planets conjoining with it in Aquarius sign. The second wife who has also left behind a daughter with this native and taken away their son is unlikely to return to her husband in the very near future.

# CASE STUDY - 19

## A CASE OF ALPAYU



### Rasi chart

Gemini lagna 24:41:36; the Sun 21:18:45, Jupiter (C) 21:55:4 and Mercury 04:55:21 in Cancer; Venus 20:30:01 and the Moon 15:21:33 in Leo; Mars 16:26:33 and Ketu 07:41:14 in Libra; Saturn (R) 18:51:52 in Pisces and Rahu 07:41:14 in Aries.

### Navamsa Chart:

Taurus lagna, Rahu in Gemini, Mercury and the Moon in Leo, Venus in Libra; Ketu and Saturn in Sagittarius, Jupiter and the Sun in Capricorn and Mars in Aquarius.

This nativity belongs to an Air Force pilot who died in an air-crash. The occurrence of this untoward happening was foretold a few months before he got married.

This native, belonging to a well-to-do educated family, was born in the Taurus navamsa sub-division of Gemini lagna. Mercury placed behind the Sun and occupying Leo navamsa was situated

in Cancer sign in the 2<sup>nd</sup> house from the lagna. Mercury was in conjunction with the Sun situated in Capricorn navamsa and also with Jupiter occupying its sign of exaltation. Jupiter occupying the same latitude as the Sun was combust and in its debilitation navamsa. Venus occupying its own Libra navamsa was in Leo sign in the 3<sup>rd</sup> house in conjunction with the Vargottama Moon. Mars situated in Aquarius navamsa was in Libra sign in the 5<sup>th</sup> house in conjunction with Ketu occupying Sagittarius navamsa. Saturn situated in Sagittarius navamsa and Pisces sign occupied the 10<sup>th</sup> house aspected by Jupiter. Saturn was in retrograde motion. Rahu situated in the Gemini navamsa sub-division of Aries sign was in the 11<sup>th</sup> house from the lagna.

At the time of his birth the Vargottama Moon situated in a friendly sign was transiting Poorva Phalguni nakshatra ruled by Venus. This native completed his education during the dasa of Venus which occupied the same nakshatra as the Moon but was in an inimical sign, and he joined the Air Force as an officer in the dasa of the Sun also occupying a friendly sign and a Mitra nakshatra ruled by Mercury. The Sun is a papa-graha for Gemini lagna; it was in conjunction with the lord of the 10<sup>th</sup> house and the lord of the lagna as the lord of the 3<sup>rd</sup> house. Mercury rules the air. Mercury occupying a marakasthan was in conjunction with the evil lord of the 7<sup>th</sup> house, also a maraka. The manner of death of this native was thus already indicated by the three-planet conjunction occurring in the 2<sup>nd</sup> house. This probability was brought to the notice of the native many years before his actual demise.

The lord of the 10<sup>th</sup> house situated in its sign of exaltation was in the 2<sup>nd</sup> house from the lagna in conjunction with the Sun and the lord of the lagna; it gave an influential government service and much wealth and wide popularity during the course of its own dasa. The lord of the 9<sup>th</sup> situated in the 10<sup>th</sup> house in a neutral benefic sign and aspected by the lord of the 10<sup>th</sup> house, a natural benefic, generally makes one fortunate who gradually builds his own career with his own efforts; it also gives rise to Rajayoga. The Sun associating with the lord of the 10<sup>th</sup> house gives success in military or political career. The conjunction of the Sun, Mercury and Jupiter occurring in a benefic sign and gainful bhava gives great learning, riches and interest in fine arts.



At the time of the birth of this native the retrograde lord of the 9<sup>th</sup>, Saturn, occupying the 10<sup>th</sup> house in a neutral sign as the benefic lord of the 9<sup>th</sup> house was in a Mitra nakshatra ruled by Mercury; it acted as a yoga-karaka and gave this native his first employment as an officer and subsequent promotions in service of the Government of India. Saturn occupying the 10<sup>th</sup> house from the lagna gives rise in service or in political career but also gives a sudden fall from position. Saturn in a sign ruled by Jupiter and aspected by Jupiter makes one a ruler or a minister or commander of an army. In the present case, Saturn thus situated could not neutralise the evil tendency gained by Mercury in the company of the Sun and combust Jupiter. This native was not destined to experience the dasas of Jupiter and Saturn.

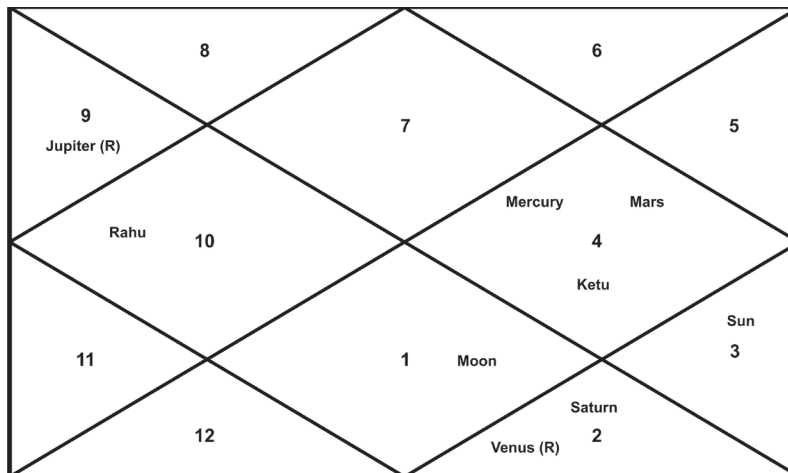
Saturn which also rules the 8<sup>th</sup> house from the lagna while situated in a kendra from the lagna along with Mercury occupied Aries shashtiamsa ruled by Mars, which is a cruel shashtiamsa. No benefic occupied the kendrasthanas, and Mercury is a malefic planet for Cancer Shashtimsa-lagna. When Saturn as the lord of the 8<sup>th</sup> house or a malefic in conjunction with another malefic occupies an evil shashtiamsa, the person is invariably short-lived.

This native was born under the influence of the dasa of Venus, and therefore, his formative years were spent happily during which period he completed his studies. The succeeding dasa of the Sun saw him gainfully employed in government service and he was promoted to higher ranks in the dasa of the Moon aspecting the 9<sup>th</sup> house along with the lord of the 5<sup>th</sup>. Mars did not occupy a friendly sign and was afflicted by Ketu which is an incendiary planet and basically malefic in nature. Mars gaining only three benefic bindus in its Ashtakavarga occupied a Pratayari nakshatra ruled by Rahu situated in a fiery sign ruled by Mars. Such a Mars, which was also in shadashtaka relationship with the lord of the 8<sup>th</sup> and occupying an odd navamsa ruled by the lord of the 8<sup>th</sup>, and an odd shashtiamsa, ruled by the lord of the lagna in the 12<sup>th</sup> from the Shashtiamsa-lagna, aspected the 8<sup>th</sup> house and the 12<sup>th</sup>. Mars was not aspected by any benefic planet. Whereas Saturn by virtue of ruling the 8<sup>th</sup> house from the lagna is a chidra-graha for Gemini lagna, in the present case, Mars by becoming a bitter enemy of Saturn was also a chidra-graha and had acquired death-inflicting powers equal to the lord of the 8<sup>th</sup>, which powers Rahu also assumed by occupying

Aries sign ruled and aspected by an evil Mars. This native met with an accident towards the close of the dasa of Mars, suffered severe head-injuries, became totally paralysed and did not recover from the comatose state. He died in the antra-dasa of Rahu in the dasa of Rahu.

# CASE STUDY - 20

## DEPRESSED MARS IN THE 10<sup>TH</sup> HOUSE



### Rasi chart

Libra lagna 24:40:24; Jupiter (R) 08:39:41 in Sagittarius; Rahu 02:33:03 in Capricorn; the Moon 06:39:34 in Aries; Saturn 20:56:14 and Venus (R) 25:02:18 in Taurus; the Sun 19:58:49 in Gemini; Mercury 15:37:40, Mars 10:47:26 and Ketu 02:33:03 in Cancer.

### Navamsa Chart:

Taurus lagna, the Moon in Taurus, Jupiter in Gemini, Saturn and Ketu in Cancer, Venus in Leo, Mars in Libra, Mercury in Scorpio, Rahu in Capricorn and the Sun in Pisces.

This nativity belongs to a wealthy businessman hailing from a family of businessmen but he is not engaged in any of his family businesses. At the time of his birth, the rising lagna-point was in the Taurus navamsa sub-division of Libra sign ruled by Venus, and in

Vishakha, a Vadha nakshatra, ruled by Jupiter. The Moon occupying the 7<sup>th</sup> house from the lagna and aspecting the lagna was in its exaltation navamsa of Aries sign ruled by Mars and was transiting Ashwini nakshatra ruled by Ketu. The lagna was aspected by Mars occupying the 10<sup>th</sup> house from the lagna. This native of medium height is very fair and very good-looking, and looks younger than his actual age.

The Sun, which is the lord of the 11<sup>th</sup> house, is a functional malefic for Libra lagna; it is situated in the 9<sup>th</sup> house from the lagna hemmed between Mars, occupying its sign of debilitation in the 10<sup>th</sup> house, and Saturn, which is in conjunction with Venus in the 8<sup>th</sup> house. This situation of the Sun harmed the father of this native. The Sun is the karaka of father. Soon after the birth of this native his father's business started dwindling and he become dependent on the support of others which latter happening was owing to the aspect of retrograde Jupiter, the prime benefic but a functional malefic, on the 9<sup>th</sup> house from its own sign. The karaka of the 9<sup>th</sup> house occupying the 9<sup>th</sup> house, and cruel and fiery planets also occupying the 9<sup>th</sup> and the 10<sup>th</sup> house make one's father unfortunate. Jupiter situated in Sagittarius sign and aspecting the 9<sup>th</sup> house makes one fortunate, intelligent, wealthy and hold a good position in life.

Planets occupying their respective signs of debilitation generally do not give good results; during the dasa of a planet in debilitation there will be fall in position or power, the person resorts to unethical, low and evil deeds, experiences poverty, becomes burdened with debts, consorts with undesirable people, undertakes needless and fruitless difficult and painful journeys and is compelled by circumstances to seek the service of others or support from others. In the present case, Mars, the lord of the 2<sup>nd</sup> and the 7<sup>th</sup> house, is in its debilitation sign in the 10<sup>th</sup> house from the lagna; Mars has gained the benefit of neechabhanga and is in mutual exchange with the lord of the sign of its occupation both occupying mutual kendras in the kendras from the lagna. This is a Maha yoga. The conjunction of Mars with either Mercury or with Ketu is generally deplored, which conjunction occurring in the 10<sup>th</sup> house while giving impetus to the professional or business activity of a person time and again creates hurdles and causes uncertainty and needless worries; it makes a person secretly cunning and dishonest. Here, whereas Mercury has gained six benefic bindus

in its Ashtakavarga occupying a neutral sign in the 10<sup>th</sup> house, Mars gaining only two benefic bindus occupies a sign ruled by its intimate friend. Mars does not cause Neechabhanga Rajayoga to arise when it is situated in a kendra identical with Cancer sign even if equipped with four or more benefic bindus. Mercury equipped with six benefic bindus generally confers success in all undertakings, and the bhavas occupied and aspected by it prosper.

Mars situated in the 10<sup>th</sup> house in a kendra from the lord of the 10<sup>th</sup> house has made this native succeed in his business enterprise and earn huge sums of money but it has also afflicted the good indications of the 7<sup>th</sup> house which it rules. The bhava whose lord is in its sign of debilitation, the bhava whose lord conjoins with a planet in debilitation, the bhava occupied by a planet in debilitation and the bhava which is aspected by the planet in debilitation all suffer degradation and do not produce good results, the neechabhanga status gained by the planet in debilitation notwithstanding. Here, Mars situated in its sign of debilitation occupies its own shashtiamsa which is cruel and evil. Ketu, the lord of the nakshatra occupied by the Moon, situated in the same sign as debilitated Mars, is in a neutral sign but in a Vadha nakshatra. Jupiter ruling the set of three evil Vadha nakshatras has become more malefic and therefore, its aspect on the 7<sup>th</sup> house and the Moon situated therein is not a benefic aspect. The Moon is a yoga-karaka for Libra lagna but it is losing pakshabala, and in this case two afflicted or weak luminaries are found to enclose the 8<sup>th</sup> house tenanted by the lord of the lagna conjoined with the yoga-karaka which is a functional benefic for this lagna. This situation adversely affects the auspicious indications of the lagna, of the 4<sup>th</sup> house and of the 5<sup>th</sup> house from the lagna. Mars occupies the 6<sup>th</sup> house from the Navamsa-lagna.

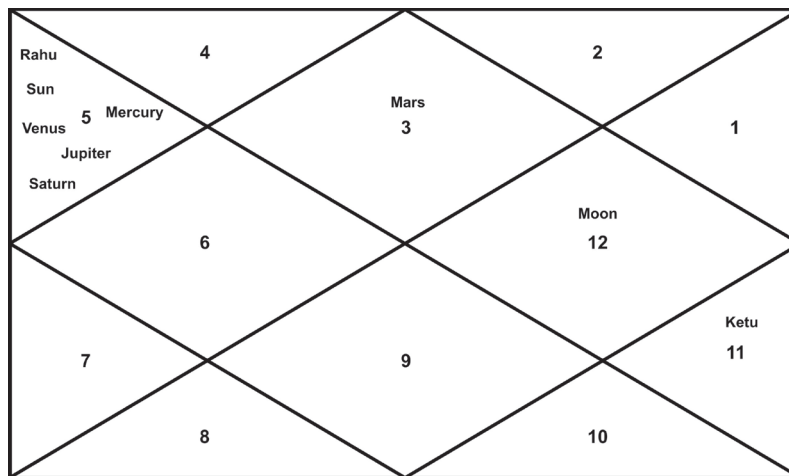
Venus is the karaka of wife. Jataka Tattva states that if Venus conjoins with the Sun in the 5<sup>th</sup>, the 7<sup>th</sup> or the 9<sup>th</sup> from the lagna, or if Venus is with Mars or Saturn in the 7<sup>th</sup> house from the Moon, or if Venus and Mercury combine in the 7<sup>th</sup> house from the lagna, or if there is a malefic in the 7<sup>th</sup> house from Venus, or if a malefic planet conjoins with Venus, one does not get a wife. This native should have got married before he had turned thirty years of age but then the dasa of the Sun was not kind to him, it did not allow finalisation of any marriage proposal because he had not yet established his business and his parents sought a wealthy relation. During the

entire dasa of Moon the few marriage proposals that came his way were either rejected by either party or were not found suitable. His father expired during the dasa of Moon, and till date all attempts of his mother and elder sisters to get him married have failed. He is presently under the influence of the dasa of the lord of the 7<sup>th</sup> house, which is in its sign of debilitation. Mahadeva reminds us that “jaaesh dasaa shokdaa” i.e. the dasa of the lord of the 7<sup>th</sup> gives grief and many troublesome and painful moments to contend with, separation from near and dear ones, vain travels and various physical hardships and ailments, all this because the 7<sup>th</sup> house is a marakasthana.

Generally the Moon situated in the 7<sup>th</sup> house gives marriage but the person, narrow-minded but sociable and successful, does not give up seeking other women. The waning Moon in the 7<sup>th</sup> house creates problems in his relationship with those who oppose him. The lord of the 7<sup>th</sup> house situated in the 10<sup>th</sup> house weak and afflicted does not give an agreeable and sincere wife. The lord of the 7<sup>th</sup> in its sign of debilitation gives a wicked wife. If Saturn and Venus are in the 8<sup>th</sup> house not aspected by any benefic planet the entire exercise of marriage goes waste. The marriage of this native is a very remote possibility.

# CASE STUDY - 21

## A BRIEF INSIGNIFICANT LIFE



### Rasi chart

Gemini lagna 22:50:37; Mars 25:58:47 in Gemini; Rahu 14:55:36, Mercury 16:00:05, the Sun 21:02:11, Venus (C) 24:40:32, Jupiter 01:57:42 and Saturn (C) 23:21:45 in Leo, Ketu 14:55:36 in Aquarius and the Moon 10:33:45 in Pisces.

### Navamsa Chart:

Aries Lagna, Jupiter in Aries, Mars in Taurus, Mercury and Rahu in Leo, the Sun and the Moon in Libra, Venus and Saturn in Scorpio and Ketu in Aquarius.

At the time of the birth of this native Gemini sign ruled by Mercury was rising in the lagna in the first pada of Punarvasu, a Param-mitra nakshatra ruled by Jupiter, and Mars was occupying the lagna in the same nakshatra portion of Gemini. The Moon was then transiting Pisces sign ruled by Jupiter, in the third pada

of Uttara Bhadrapada, a nakshatra ruled by Saturn. Ketu occupied Aquarius sign ruled by Saturn, in Satabhisha, a Mitra nakshatra ruled by Rahu. The most striking feature of this nativity is the six-planet combination occurring in the 3<sup>rd</sup> house from the lagna in Leo sign ruled by the Sun, the six planets in conjunction in that sign are the Sun, Mercury, Venus, Jupiter, Saturn and Rahu varied nature and qualities. The Sun, Mercury, a combust Venus, a combust Saturn and Rahu occupied Poorva Phalguni, a Kshema nakshatra ruled by Venus, and Jupiter occupied Magha, a Vipata nakshatra ruled by Ketu. The lagna did not receive the aspect of any planet but the Moon was aspected by Rahu. Neither the lord of the lagna nor the lord of the Chandra-lagna occupied a kendra from the lagna.

The bright and radiant Moon occupying the 10<sup>th</sup> house in Pisces, a benefic sign, makes one intelligent, virtuous, learned, wealthy, bold, short-tempered, optimistic, generous and religious; it gives a handsome body, attachment to many women and unexpected wealth or inheritance. If its dispositor is in the 3<sup>rd</sup> from the lagna in conjunction with the lord of the 3<sup>rd</sup> house or in the 6<sup>th</sup> house from the Moon, then in the former event, during the dasa of the lord of the 10<sup>th</sup> the person becomes fortunate and prosperous, and in the latter event, one becomes an able healer or surgeon. But, Jupiter and the Sun are not auspicious planets for Gemini lagna, and the Moon occupying Leo sign had become vested with evil propensity.

Mars is malefic planet for Gemini lagna; its occupation of the lagna devoid of benefic influences is not a happy situation, it curtails longevity. Mars occupying Gemini gives an attractive appearance, physical strength, perseverance, fearlessness, miserliness and many sons but occupying the lagna gives a troublesome childhood and makes one hard-hearted. The aspect of the lord of the 6<sup>th</sup> house on the 4<sup>th</sup>, on the 7<sup>th</sup> and the 8<sup>th</sup> house does not confer happy results. If the lord of the 8<sup>th</sup> from the lagna or from Saturn is combust it makes one a beggar throughout life. Whereas the situation of the lord of the 6<sup>th</sup> house in the lagna is not evil, the occupation of the lagna by the lord of the 11<sup>th</sup> unrelieved is certainly evil; it makes one short-lived and suffer a difficult period leading to death.

The conjunction of the Sun with Mercury, Venus, Jupiter and Saturn makes one very learned, devoted to his Guru and God, religious, well-versed in the Shastras, and a noble soul. Here, this



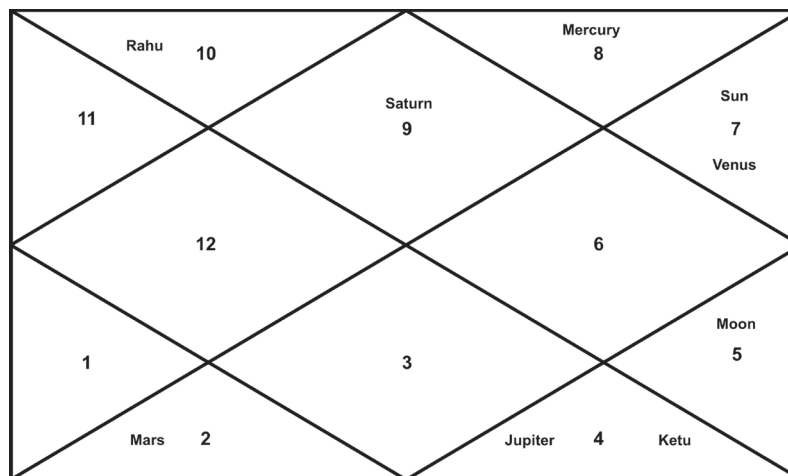
conjunction occurred in the sign ruled by the Sun which signifies the Atman. While describing the results of the varying conjunctions of planets the ancient writers have ignored Rahu and Ketu. Planets conjoining with Rahu become defective, planets conjoining with combust planets become defective, planets occupying their neecha-navamsa or inimical navamsa also become defective, planets placed behind the Sun in the same sign have their power to confer favourable results much reduced and planets occupying evil nakshatras restrict the yogas or the Rajayogas that the combining planets happen to form. In the present case, Rahu which was not favourably placed in Leo sign afflicted the five-planet conjunction in the 3<sup>rd</sup> house from the lagna, Venus and Saturn were combust, the Sun was relegated to its neecha-navamsa along with the Moon, the Sun was ahead of all planets that were in Leo sign and Jupiter occupied an evil nakshatra whose lord was in the 9<sup>th</sup> in an unfavourable sign ruled by its bitter enemy. An unfavourable Ketu situated in the 9<sup>th</sup> house makes one a religious hypocrite and gives no happiness from brothers. Such a Ketu ruling the set of three Vipata nakshatras and aspected by papa-grahas and a maraka weakens the 9<sup>th</sup> house and makes one unfortunate. The 9<sup>th</sup> house had gained the least number of benefic bindus in the Ashtakavarga i.e. only nineteen benefic bindus, and after reduction only one bindu. The total bindus from Gemini to Leo i.e. from the lagna to the sign occupied by Saturn, before reduction, add up to thirteen which number represented the age when a calamity in the form of disease or misfortune could strike this native.

At the time of the birth of this native the dasa of Saturn was operating. Saturn occupied an inimical sign and navamsa and being combust was completely overshadowed by the Sun, its bitter enemy, and it therefore, did not produce good results. Saturn rules the 8<sup>th</sup> and the 9<sup>th</sup> house from Gemini lagna; it is not a maraka for this lagna but here, was associated with Jupiter, a designated maraka. Sarvartha Chintamani states that the dasa of planets occupying inimical signs or debilitation signs or combust cause death in the course of their dasa or antra-dasa if associated with papa-grahas or if they also occupy or own a Vipata or Pratiyari nakshatra. This native did survive the antra-dasa of Jupiter occupying a Vipata nakshatra in the dasa of Saturn but he could not survive the antra-dasa of combust Venus in the dasa of Mercury which was situated in an

Ayurbhava afflicted by a papa-graha, and by two combust planets and a maraka. The antra-dasa of planet in conjunction with the lord of the dasa gives bad results; the antra-dasa of Venus occupying the 3<sup>rd</sup> house from the lagna is usually a painful period. Jataka Tattva states that if the lord of the lagna or the lord of the Chandra-lagna is in conjunction with the Sun or Saturn then the child is not likely to live beyond the age of twelve years. In this nativity there was no yoga that cancelled Balarishta.

## CASE STUDY - 22

### THE UNMAKING OF A PRIME MINISTER



#### Rasi chart

Sagittarius lagna 21:55:53; Saturn 26:47:35 in Sagittarius; Rahu 07:24:40 in Capricorn, Mars (R) 17:44:49 in Taurus; Ketu 07:24:40 and Jupiter 19:10:49 in Cancer; the Moon 02:18:35 in Leo; the Sun 23:50:15 and Venus 26:00:33 in Libra and Mercury 05:06:26 in Scorpio.

#### Navamsa Chart:

Libra lagna, Jupiter and Saturn in Sagittarius, Rahu in Pisces, the Moon in Aries, the Sun and Venus in Taurus, Mars in Gemini, Mercury in Leo and Ketu in Virgo.

This is the chart drawn for the time of swearing-in of Chandra Shekhar as India's Prime Minister. At that moment Saturn, the designated maraka for Sagittarius lagna, occupied the lagna-kendra

and in Vargottama-amsa in its inimical sign and navamsa, aspecting the 10<sup>th</sup> house. The 10<sup>th</sup> house was also aspected by Rahu occupying a sign ruled by its intimate friend but an inimical navamsa. Saturn was aspected by the 5<sup>th</sup> house-lord, Mars, its bitter enemy, and Mars itself was in an inimical sign and navamsa. Since Mars was retrograde it cast its full strength aspect on Mercury, the lord of the 10<sup>th</sup>, occupying the 12<sup>th</sup> house though in an inimical sign but in a very friendly navamsa. Sagittarius lagna fell in the 8<sup>th</sup> house of the India's Independence chart, and the lord of the lagna exalted in the 8<sup>th</sup> house in a friendly sign was conjoined with Saturn in Sagittarius navamsa. From the 8<sup>th</sup> house the end of any existing government can be predicted. The Moon was in the 9<sup>th</sup> house in its intimate friends sign; it was transiting Magha nakshatra whose ruler Ketu was afflicting the lagna-lord situated in the 8<sup>th</sup> house from the lagna and in the 12<sup>th</sup> from the Moon. The lord of the 9<sup>th</sup> house situated in its sign of debilitation occupied the 11<sup>th</sup> house along with the lord of the 11<sup>th</sup>; the sign occupied by it was ruled by its bitter enemy, Venus. Therefore, Chandra Shekhar was sworn-in as Prime Minister of India at a very inauspicious moment. His ministry was not destined to last for a long time

The 5<sup>th</sup> house rules intentions. The lord of the 5<sup>th</sup> house from Sagittarius lagna retrograde and situated in the 6<sup>th</sup> house aspecting the lagna occupied by a papa-graha and a maraka, and the lord of the 5<sup>th</sup> house from the 7<sup>th</sup> occupied by the lord of the 5<sup>th</sup> from the 7<sup>th</sup> in conjunction with the Sun in its sign of debilitation, indicated that Chandra Shekhar had become Prime Minister agreeing to serve a nefarious design plotted by his insincere colleagues, that he was surrounded by many members of the Parliament who harboured malafide and evil intentions towards him, and that his days as Prime Minister would soon end after the transit of the Sun, the lord of the 9<sup>th</sup>, and of Mercury, over the position occupied by Saturn in the lagna-kendra, which Saturn would thereafter conjoin with Rahu in Capricorn sign for a short while and aspect the position held by the Sun at the moment of his swearing-in.

The process of disintegration of Chandra Shekhar's ministry commenced when the retrograde Mercury assuming direct motion transited the position held by Saturn. Mercury situated in the 12<sup>th</sup> house and hemmed between two malefics had indicated that the support extended to Chandra Shekhar by Rajiv Gandhi was not

sincere and honest, and that it would be withdrawn very soon. Mercury is the lord of the 7<sup>th</sup> and the 10<sup>th</sup> house, the 7<sup>th</sup> house signifies transactions and agreements and the 10<sup>th</sup> house signifies authority, virtue and position; any arrangement made to gain a position of authority when the common lord of these two bhavas is retrograde will not last after it has gained direct motion. Independent India was then under the influence of the antra-dasa of Venus in the dasa of Venus, and the Sade Sati of Saturn was on since 15<sup>th</sup> December 1987. In the Independence Chart, Venus is afflicted by its occupation of an inimical sign in conjunction with a maraka in the proximity of the Sun in conjunction with Saturn. The association of the Sun with Saturn does not support Parliamentary Democracy and cultivates people devoted to authoritarian personalities professing centrist policies and to be governed by them. The Moon in conjunction with these two in the 3<sup>rd</sup> house from the lagna has made the masses of this country servile to the interests of those in power. An adverse Venus does not encourage co-operation at home and outside, and brings a bad name.

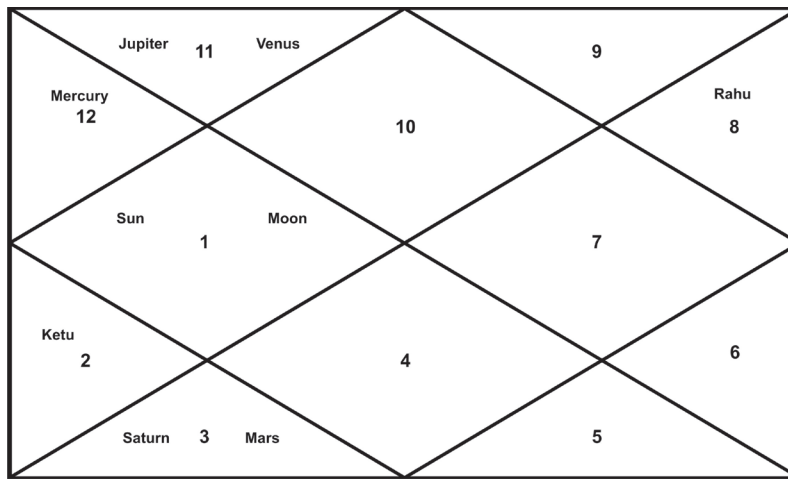
Chandra Shekhar resigned on 6<sup>th</sup> March 1991 after the Congress Party withdrew support accusing him of spying on Rajiv Gandhi. At that moment Mars, the lord of the 5<sup>th</sup> and the 12<sup>th</sup> house from Sagittarius lagna, then in direct motion was transiting Taurus sign in the 6<sup>th</sup> house in a trine from Saturn, the lord of the 2<sup>nd</sup> and the 3<sup>rd</sup>, and Rahu occupying Capricorn sign that falls on the 9<sup>th</sup> house of India's Independence chart was a bad omen. He remained Prime Minister till 21<sup>st</sup> June 1991 during which period the next elections to the Lok Sabha were held and Rajiv Gandhi was assassinated on 21<sup>st</sup> May 1991. Rajiv Gandhi was born with Mars occupying Virgo lagna, Ketu was in the 5<sup>th</sup>, Saturn in the 10<sup>th</sup>, Rahu in the 11<sup>th</sup> and the rest in the 12<sup>th</sup> house giving rise to powerful Rajayogas. Saturn in the 10<sup>th</sup> house and the weak lord of the 10<sup>th</sup> conjoining with the lord of the 12<sup>th</sup> in the 12<sup>th</sup> and afflicted by malefics in politically-oriented horoscopes indicates sudden fall from position or loss of position and power. This happening to occur during the adverse transit of Saturn in Capricorn was predicted in an article titled – Will Rajiv Gandhi win? - published in the 26<sup>th</sup> February 1989 issue of The Daily Excelsior Sunday Magazine. Mars occupying the lagna not aspected by any friendly natural benefic indicates a violent manner of death. At the moment when Rajiv Gandhi was assassinated Mars

was in conjunction with Jupiter in Cancer sign, the Chandra-lagna of Independent India, in opposition to retrograde Saturn transiting Capricorn sign. In the case of Rajiv Gandhi, retrograde Saturn transiting a trikonabhava from radical Mars was fully aspecting Mars, the lord of the 8<sup>th</sup> and also Jupiter which ruled a marakasthanas with the aspect returned.

After the fall of Chandra Shekhar-led ministry the Congress Party returned to power to rule this nation under a new leader.

# CASE STUDY - 23

## A KRISHNAPAKSHA AMAVASYA BIRTH



### Rasi chart

Capricorn lagna 11:13:59; Jupiter 16:07:02 and Venus 22:19:06 in Aquarius; Mercury (C) 24:11:59 in Pisces; the Moon 00:25:38 and the Sun 07:50:13 in Aries; Ketu 26:47:48 in Taurus; Saturn 06:45:45: and Mars 07:23:24 in Gemini and Rahu 26:47:48 in Scorpio.

### Navamsa Chart:

Aries lagna, the Moon and Venus in Aries, the Sun in Gemini, Ketu in Virgo, Mars and Saturn in Sagittarius, Jupiter and Mercury in Aquarius and Rahu in Pisces.

This native was born when the rising-point of the lagna in Capricorn sign aspected by Mars was in Aries navamsa and in Sravana, a Kshema nakshatra ruled by the Moon. At the moment of his birth the Vargottama Moon, as the lord of the 7<sup>th</sup> house, was

transiting the first pada of Ashwini nakshatra ruled by Ketu; it was in conjunction with the exalted Sun, the lord of the 8<sup>th</sup>, occupying the same nakshatra but in Gemini navamsa. The tithi at birth was Krishna Amavasya. Excepting Jupiter and Venus, which were in Moon's Hora, the rest seven were in Sun's Hora. All cruel and malefic planets situated in the Surya-Hora give happiness, wealth and good health and mind. According to Parashara birth in Aries navamsa makes the person a thief.

Parashara tells us that the lords of the lagna, the 5<sup>th</sup> house and the 9<sup>th</sup> house from the lagna are temporal benefics, and the lords of the 3<sup>rd</sup> house, the 6<sup>th</sup> house and the 11<sup>th</sup> house from the lagna are temporal friends. Planets situated in their own sign, in their sign of exaltation or in friendly sign or in their own navamsa but aspected by benefics are deemed vested with required strength; the Moon and Venus in even signs and the rest in odd signs are strong. Therefore, for Capricorn lagna Saturn, Mercury and Venus are functional benefics, and Jupiter and Mars are functional malefics. In the present case, Saturn is situated in the 6<sup>th</sup> house in the sign ruled by its intimate friend but in an inimical navamsa. Mercury, which also rules the 6<sup>th</sup> house, is in its sign of debilitation without the benefit of neechabhanga but in a friendly navamsa and a benefic nakshatra that it rules. Venus is in a neutral sign, in an inimical navamsa, in an evil Vadha nakshatra ruled by Jupiter and in conjunction with inimical Jupiter. The Vargottama Jupiter is in its inimical sign and inimical navamsa but in a favourable nakshatra ruled by Mercury which is neither a friend nor a foe of Jupiter. The lord of the lagna is in conjunction with its bitter enemy, Mars, and aspects a combust Mercury. An inimical Mars casts its unfavourable aspect on the 9<sup>th</sup> house and on the lagna-kendra.

Birth in the fourth navamsa of a sign makes one who serves supported by influential and powerful persons and is rich and religious, and those born in Ashwini nakshatra are gentle, truthful, possessed of wealth and comforts, and contented. Neither Saturn nor Mars occupying Gemini sign aspected by Jupiter confer bad results, the former gives the support of those occupying high offices wielding power and authority; the latter, makes one progress in life and grants an important social standing. Their conjunction occurring in the 6<sup>th</sup> house aspected by Jupiter creates obstacles and also destroys them. The conjunction of Jupiter and Venus occurring



in the 2<sup>nd</sup> house from Capricorn lagna confers a good source of earning and wealth particularly when aspected by Saturn and more so as the lord of the lagna, but the earnings will not be easily gained because here, the dispositor of Saturn, a combust Mercury is aspecting its own 9<sup>th</sup> house.

Jatakabharanam states that the person born in Krishnapaksha, though weak and restless but industrious, adopts the path which is different to the one followed by his family, and that the one born on Amavasya tithi possesses a calm temperament, is devoted to his parents, desirous of possessing wealth acquires wealth but not without struggle and strife, and is respected in his own circle, and Mansagari tells us that the person will be lazy, envious, short-tempered, unintelligent, brave and well-informed. Amavasya-births are not unfortunate births because the Moon in the close proximity of the Sun does not become combust; it only loses its brightness which is rapidly regained. Sarvartha Chintamani states that the dasa of the Moon devoid of brightness gives bad results only if the Moon has not gained Uttamakalas. Janardan Harji reminds us that benefic planets are strong in Shuklapaksha, and malefic planets are strong in Krishnapaksha. Jataka Parijata tells us that the person born on Amavasya is ever hopeful. Pakshabala is merely a source of strength. Saravali states that the Moon is Alpabali i.e. not strong, from the Krishnapaksha Shasti tithi up to Amavasya tithi which is the 15<sup>th</sup> tithi.

Birth on Amavasya tithi means, that then the Moon in conjunction with the Sun in the latter's very close proximity is not bright; the Ksheena-Chandra is classed as a malefic. In this case, both, the Sun and the Moon are each other's temporal foes. The Moon is not a functional benefic for Capricorn lagna for which lagna the Sun, though not classed as a maraka, is capable of wreaking havoc. The conjunction of the lords of the 8<sup>th</sup> and the 7<sup>th</sup> house generally spoils the indications of the bhava occupied and aspected by them. The 4<sup>th</sup> house also signifies education. This conjunction did not allow this native to complete his education. But, here, the Moon is ucchabhilashi and occupies a friendly sign, and the lord of the sign occupied by the exalted Sun conjoining with the Moon is the lord of the Chandra-lagna and the Surya-lagna, and is in conjunction with the lord of the 10<sup>th</sup> and the 11<sup>th</sup> from those lagnas and aspecting its exaltation sign forming the 4<sup>th</sup> house from the

lagna and the 10<sup>th</sup> house from the Moon, which is a favourable yoga conferring all good things in life. Moreover, the Sun and the Moon occupy a benefic Sadhaka nakshatra ruled by Ketu which nakshatra is not spoiled by planets ruling or occupying evil nakshatras. And, Ketu is situated in the 5<sup>th</sup> house from the lagna in the sign ruled by its intimate friend.

This native was born in a wealthy family engaged in the manufacturing of motor-parts; at the time of his birth the dasa of Ketu had just commenced. In the succeeding dasa of Venus occupying an inimical sign and an unfavourable Vadha nakshatra he did not pursue higher studies after completing his school-studies. In the antra-dasa of Jupiter in the dasa of Venus he joined his father's business, and later got married. In the dasa of the exalted Sun which aspects the 10<sup>th</sup> house he started and established his own business, earned well and bought his own house. He is presently under the influence of the dasa of Moon which also aspects the 10<sup>th</sup> house from the lagna. Here, the Moon is in yoga with the exalted lord of the 5<sup>th</sup> house from the Chandra-lagna as the lord of the 4<sup>th</sup> house counted from that lagna for which lagna the Moon is a functional benefic and the Sun is a yoga-karaka. This conjunction does not cause a Rajayoga. But the Moon is strong in Digbala; it has given this native good earning and many material comforts, conveyances etc. The Moon and the Sun are also strong in shadbala and therefore, the Anapha yoga and the Vashi yoga caused by Mercury have benefited this native. The conjunction of the Moon with the Sun makes one adept in handling machines. The Vargottama Moon and the Vargottama Jupiter generally give favourable results.

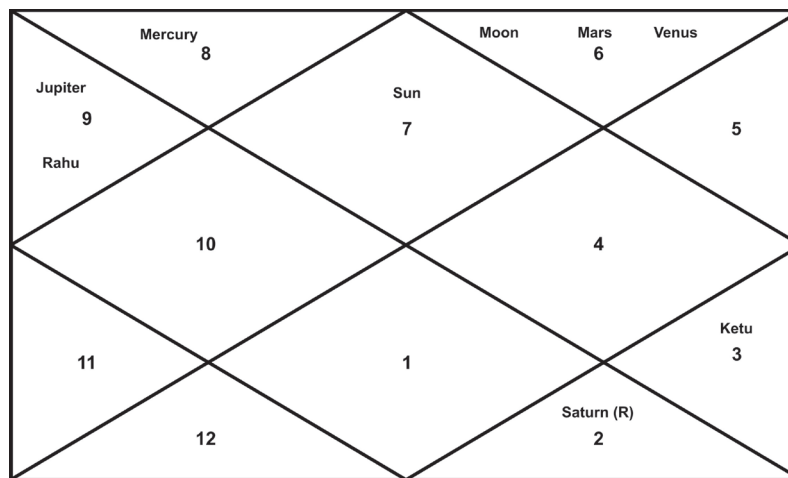
The conjunction of the Sun and the Moon dominates the kendras counted from the lagna and the Chandra-lagna. This conjunction is not considered auspicious if no natural benefic occupies a kendra or aspects this conjunction. But, here the exalted Sun is also exalted in the drekkana and in a friendly navamsa, and the Moon occupying a friendly sign, Aries, is also in Aries drekkana and Aries navamsa. Therefore, these two planets having turned into yoga-karakas are aspecting the all important 10<sup>th</sup> house which is a friendly sign for both and confer yoga-results.

The 7<sup>th</sup> house from the lagna and the 7<sup>th</sup> house from the Moon are not occupied by any planet. The 7<sup>th</sup> house from the navamsa-

lagna occupied by the Moon and Venus is Libra which is a benefic navamsa. This native married a beautiful and a highly educated girl who is devoted to him and the family. Mansagari tells us that Taurus sign falling on the 5<sup>th</sup> house gives one a beautiful attractive fortunate daughter who remains faithful to her husband but will be childless. This native is blessed with two daughters but with no son. Ketu situated in the 5<sup>th</sup> house does not give many sons but in this nativity, the 5<sup>th</sup> house counted from the sign occupied by Jupiter is occupied by two cruel planets, and the lord of the 5<sup>th</sup> house counted from the lagna occupies the 7<sup>th</sup> navamsa of its sign of occupation, which placements do not bless a person with the birth of a son.

# CASE STUDY - 24

## A TALE OF UNENDING BAD LUCK



### Rasi chart

Libra lagna 13:29:13; the Sun 16:14:04 in Libra; Mercury 09:09:51 in Scorpio; Jupiter 11:40:55 and Rahu 26:03:13 in Sagittarius; Saturn 26:17:40 in Taurus; Ketu 26:03:13 and the Moon 01:37:07, Venus 09:05:51 and Mars 27:23:20 in Virgo.

### Navamsa Chart:

Aquarius lagna, the Sun in Aquarius, Venus in Pisces, Ketu in Taurus, Jupiter in Cancer, Saturn in Leo, Mercury and Mars in Virgo, Rahu in Scorpio and the Moon in Capricorn.

This native was born in Libra lagna which was occupied by the Sun, the lord of the 11<sup>th</sup> house. The rising-point of the lagna and the Sun were in Aquarius navamsa ruled by Saturn and in

Swati, a Kshema nakshatra ruled by Rahu. The lord of the lagna, Venus, was in its sign of debilitation but in its exaltation navamsa in Uttara Phalguni, a Janma nakshatra ruled by the Sun. Venus was in conjunction with the Moon, the lord of the 10<sup>th</sup> house, and with Mars, the lord of the 2<sup>nd</sup> house and the 7<sup>th</sup>; the Moon in Capricorn navamsa was in Uttara Phalguni and Mars was in Virgo navamsa in its own Chitra nakshatra, a Vipata nakshatra. Mercury, here more the lord of the 12<sup>th</sup> than of the 9<sup>th</sup>, was in its own Virgo navamsa sub-division of Scorpio sign in the 2<sup>nd</sup> house from the lagna and in Anuradha, a Sadhaka nakshatra ruled by Saturn. Jupiter was in the 3<sup>rd</sup> house in its own sign and exaltation navamsa in Moola, a Mitra nakshatra ruled by Ketu. Jupiter was in conjunction with Rahu occupying Scorpio and Poorva Ashada, a Param-mitra nakshatra ruled by Venus. Saturn was in Taurus sign, Leo navamsa and in Mrigsira, a Vipata nakshatra ruled by Mars. Ketu occupying the 9<sup>th</sup> house from the lagna was in an inimical sign but in Taurus navamsa and Poorva Ashada, a Param-mitra nakshatra ruled by its intimate friend, Venus. Kalidasa states that the Sun, Mars and Jupiter are inauspicious planets for Libra lagna, Mercury and Saturn are auspicious planets, Mercury and the Moon in mutual association give rise to Rajayoga, Mars is the principal maraka but the Sun and Jupiter are not the marakas for this lagna.

The lord of the lagna situated in its sign of debilitation and particularly in conjunction with a maraka, the lagna occupied by a papa-graha situated in its sign of debilitation, the 9<sup>th</sup> house afflicted by malefics, the lord of the 9<sup>th</sup> occupying a marakasthanam hemmed between functional malefics in the 6<sup>th</sup> house from the 9<sup>th</sup>, the lord of the 10<sup>th</sup> house relegated to the 12<sup>th</sup> and conjoining with a maraka and the afflicted lord of the lagna, the yoga-karaka and the Rajayoga-karaka retrograde in the 8<sup>th</sup> house aspected by the afflicted lord of the 9<sup>th</sup>, the lagna hemmed between the lords of the 12<sup>th</sup> and the 2<sup>nd</sup> involved in mutual exchange of signs, there being no planet occupying the kendras other than the debilitated Sun in the lagna and no benefic planet aspecting the kendras or the trikonas, is the apt prescription for experiencing poverty and bad luck. Vaidyanatha reminds us that the bhava whose lord is relegated to the 8<sup>th</sup> house or is combust or in its inimical sign or debilitation sign devoid of benefic associations suffers, in this case, the 11<sup>th</sup> house which is the house of gains has become defective the aspect of Jupiter

notwithstanding. Mantreswara tells us that the planet occupying such a defective bhava fails to confer its assigned good results. Planets are greatly influenced by the strength and weakness of the bhava occupied and the bhava-lord. Vaidyanatha clarifies that the mere occupation of a bhava by a planet does not confer strength to that bhava. This native born in a well-to-do educated family is not educated, and has yet to find a steady source of income. Though now married and blessed with a son he is still struggling to establish himself.

The Sun situated in its sign of debilitation does not favour father. This native was born under the influence of the dasa of the Sun and did not prove lucky for his father. The subsequent dasa of weak and afflicted lord of the 10<sup>th</sup> house did not permit him to study and build the required foundation for a suitable career. The lord of the 5<sup>th</sup> afflicted in the 8<sup>th</sup> house having its dispositor afflicted and relegated to the 12<sup>th</sup> house does not make a person intelligent and fortunate. The dasa of Mars, a maraka, led him astray to the chagrin of his worried parents, and the dasa of Rahu made him wander in search of earning a regular livelihood and fail in his attempts.

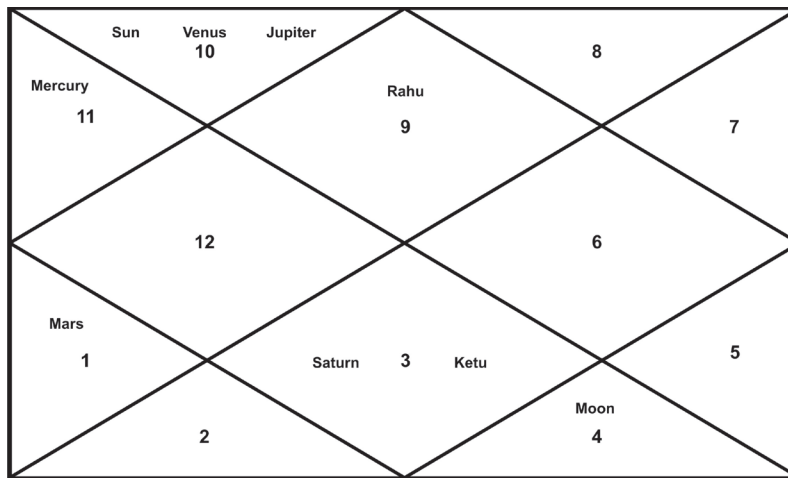
This native is presently under the influence of the dasa of Jupiter afflicted by Rahu. Here, Jupiter is an intimate friend of the Moon, though it is situated in the 3<sup>rd</sup> from the lagna it is in the 4<sup>th</sup> house from the Moon, and not as a functional benefic; it does not cause an effective yoga with the Moon which is also afflicted. Jataka Parijata reminds us that the dasas of planets which are not on friendly terms with the lord of the lagna make one earn the hostility of many persons and destroy wealth. Here at, according to Panchadha Maitri, Venus considers Jupiter to be its friend but the latter considers the former to be neutral, and Jupiter in addition to being the papa-graha for Libra lagna also rules the set of three Pratyari nakshatras which are unfavourable nakshatras. But, Jupiter occupied a Sadhaka nakshatra at the time of birth and had gained four benefic bindus in its Ashtakavarga, and because it is in a prashtodaya rasi this native will find the second half of Jupiter's dasa fruitful despite Jupiter's association with Rahu and the lord of the badhakasthana occupying the lagna in its sign of debilitation without the benefit of neechabhanga. No planet occupies a kendrasthana from the lord of the badhakasthana. Planets that are situated in the badhakasthana or conjoining with the badhaka or in

a kendra from the badhakasthana or its lord, give much grief and pain.

In the present case, the lord of the 8<sup>th</sup> house situated in the 12<sup>th</sup> house is in conjunction with an inimical malefic, Mars, and with the Moon, its bitter enemy, which situation according to Mahadeva makes one suffer humiliation and disgrace because of being poor. The lord of the navamsa occupied by the lord of the 2<sup>nd</sup> house conjoining with the lord of the 2<sup>nd</sup> house in the 6<sup>th</sup> house from the navamsa-lagna makes one poor and poverty-stricken. The Sun situated in a kendra in its sign of debilitation as a papa-graha and a badhaka gives the same results. The lord of the 4<sup>th</sup> occupying the 8<sup>th</sup> house from the lagna in an inimical navamsa and an evil nakshatra makes one devoid of happiness throughout life. Jupiter occupying its moolatrikona-rasi is in Aries drekkena ruled by its intimate friend and is also in its friendly exaltation navamsa but it does not aspect the lagna or the lord of the lagna or the 4<sup>th</sup> house or the karaka of the 4<sup>th</sup> house. Wealth and happiness are not in the destiny of this native.

# CASE STUDY - 25

## A PURNIMA BIRTH



### Rasi chart

Sagittarius lagna 00:59:31; Rahu 03:58:21 in Sagittarius; the Sun 24:15:54, Venus (R) 03:10:18 and Jupiter 29:28:26 in Capricorn; Mercury 12:08:43 in Aquarius; Mars 25:33:26 in Aries; Saturn (R) 04:41:46 and Ketu 03:58:21 in Gemini and the Moon 23:34:43 in Cancer.

### Navamsa Chart:

Aries lagna, Rahu in Taurus, the Sun in Leo, Jupiter in Virgo, Mars, Saturn and Ketu in Scorpio, Mercury and Venus in Capricorn and the Moon in Aquarius.

This highly educated lady was born in an ordinary middle-class family. She is married to highly ranked Engineer and is blessed with a daughter. At the time of her birth Sagittarius sign was rising in the lagna with Rahu situated therein fully aspected by retrograde Saturn from the 7<sup>th</sup> house. The Vargottama lord of the 9<sup>th</sup> house



situated in the 2<sup>nd</sup> house from the lagna was in the sign ruled by its bitter enemy; it was in conjunction with Venus, a papa-graha for Sagittarius lagna, and a bitter enemy. The lord of the lagna also occupied the same sign which is its sign of debilitation. This conjunction of the Sun, Venus and Jupiter, which makes one learned, rich and have a weak eye-sight, is aspected by the Full Moon from its own sign falling on the 8<sup>th</sup> house. The Full Moon situated in the 8<sup>th</sup> house in its own sign does not cause balarishta; it gives long life. Mercury in yoga-formation with the lords of the 9<sup>th</sup> and the 11<sup>th</sup> and occupying a sign ruled by Saturn does not give bad results.

The Sun occupying an inimical sign does not give much happiness from father and in this case most of its good indications as the lord of the 9<sup>th</sup> house are spoiled by Venus and Jupiter. Therefore, her father suffered increasing financial and health crisis as he aged. Jupiter occupying an inimical sign makes one worried about the future, and situated in its debilitation sign makes evil persons speak ill about the native. Mercury occupying an inimical sign generally affects happiness. In this case, Mercury occupying the 3<sup>rd</sup> house from the lagna is in mutual exchange of signs with the lord of the 3<sup>rd</sup> which is not a good exchange, it makes elder brothers unfortunate and suffer much because the lord of the 3<sup>rd</sup> devoid of benefic association is afflicted by Ketu occupying its inimical sign. Her two elder brothers, not well educated, are poorly employed. Mars situated in its own sign in the 5<sup>th</sup> house devoid of benefic aspect and in its own 8<sup>th</sup> navamsa, along with Saturn occupying the same navamsa, makes one long for a son. Mars occupying the 5<sup>th</sup> house makes one always worry about happiness.

Jataka Parijata states that the person born on a Purnima tithi is good natured, wealthy and highly regarded by family members. Birth on Purnima tithi is a fortunate birth. This fact is confirmed by the powerful Chandradhi yoga which is evident in this nativity, by the Vargottama lord of the 9<sup>th</sup> house associated with all three yoga-causing uncombust natural benefics and aspecting the Full Moon, and the 9<sup>th</sup> house is additionally strengthened by the full aspect of retrograde Saturn strong in digbala which also fully aspects the lagna and the 4<sup>th</sup> house. Ramanuja tells us that if the lords of the 8<sup>th</sup> and the 9<sup>th</sup> are in conjunction or aspect each other then fame and power will be conferred during the dasa of the lord of the 8<sup>th</sup> house. This lady completed her education and got married during the dasa

of Venus, turned yoga-karaka, occupying a favourable Kshema nakshatra during which period her elder brothers continued to suffer degradation but good fortune sided with this native. She is presently under the influence of the favourable lord of the 9<sup>th</sup> occupying a Sadhaka nakshatra ruled by Mars, the benefic yoga-karaka for Sagittarius lagna by virtue of ruling the 5<sup>th</sup> house; its 12<sup>th</sup> house-lordship does not make it a functional malefic. This lady is destined to experience the good effects of the dasas of the Moon, Mars and Rahu which are to follow. Rahu becomes a yoga-karaka by occupying Sagittarius lagna because the lord of the lagna has gained the benefit of neechabhanga, and associated with the powerful lord of the 9<sup>th</sup> house is in a very favourable fortunate yoga-formation with the Full Moon occupying its own sign in a nakshatra ruled by the lord of the 10<sup>th</sup> house also actively participating in the same yoga-formation by aspecting the 9<sup>th</sup> house occupying the Vesi-lagna.

The lord of the 7<sup>th</sup> house occupying the 9<sup>th</sup> house from the 7<sup>th</sup> in mutual exchange of signs joins the lord of the 11<sup>th</sup> in a navamsa ruled by the lord of the 9<sup>th</sup> house, and the lords of the 11<sup>th</sup> and the 2<sup>nd</sup> from the 7<sup>th</sup> house occupy their own signs. The 7<sup>th</sup> house does not receive the aspect of Mars or the Sun which aspects are detrimental to the affairs of this house but both ruling a trikonabhava each by occupying gainful bhavas have provided the needful opening for good events to occur for this native; Mars occupying Aries sign in the 5<sup>th</sup> house cannot occupy a navamsa ruled by Saturn and the Sun occupying Capricorn sign cannot occupy its neecha-navamsa. Therefore, the 7<sup>th</sup> house signifying the husband of this native is strong and fruitful; it has given her a highly educated and highly placed husband. Saturn which is in the 7<sup>th</sup> house signifies employment in the service of others. Saturn in the 7<sup>th</sup> gave her a late marriage, an older and stubborn husband. But, the 7<sup>th</sup> house falls in Libra navamsa which is unoccupied, and this has given her a handsome and loving husband.

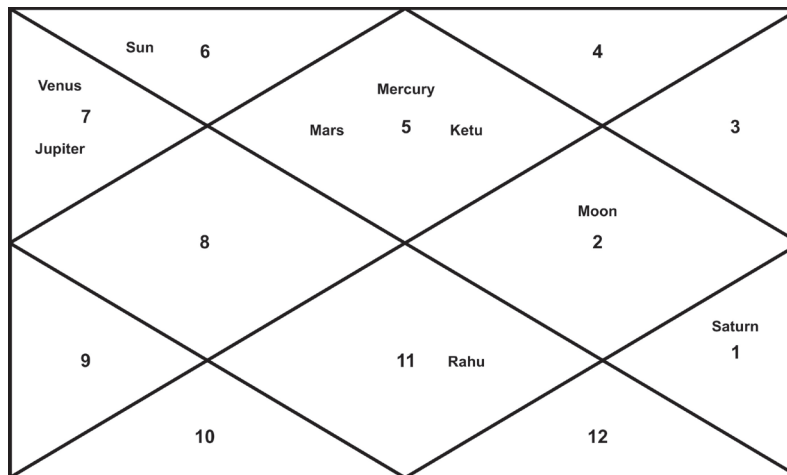
A woman born in Sagittarius lagna and Aries trimsamsa earns renown for her good qualities and abilities, and has a large family to attend to; and if the Moon in Cancer sign is in occupation of Capricorn navamsa she can be instrumental in the death of her husband which adversity here is checked by the Sun occupying the same trimsamsa as the Moon. A woman born in Cancer or

Sagittarius lagna does not possess wealth but enjoys a long married life in the company of her prosperous husband and son.

If the kendrasthanas and the trikonabhavas counted from the lagna are not occupied by natural benefics but by the Sun, Mars, Saturn, Rahu or Ketu then in addition to their bhava-lordship it is essential to examine the vargas gained by them because planets situated in the kendras or the trikonas or the 2<sup>nd</sup> or the 11<sup>th</sup> bhava tend to give their full good results depending on the favourable associations established by them with other karakas. It is for this very reason that the texts have distinctly described the results for the occupation of own sign, own moolatrikona-rasi, exaltation sign, friendly sign, a kendra, a trikona, the 2<sup>nd</sup> or the 11<sup>th</sup> or vargottama-navamsa by the nine planets. The simultaneous occupation of own sign, own drekkana and own navamsa confers the Uttam sangya to a planet. Sarvartha Chintamani tells us that the good effects of the favourable vargas gained are generally destroyed by the concerned planets occupying evil bhavas. In the present case, Mars is situated in the 5<sup>th</sup> house and Saturn is situated in the 7<sup>th</sup> house from the lagna. Mars in its own sign does not occupy its own drekkana but occupies its own navamsa whereas Saturn strong in directional strength does not occupy its own sign or own drekkana or own navamsa. Mars is a yoga-karaka for Sagittarius lagna, and Saturn rules the Dhana-bhava. Cruel planets even if occupying their own vargas do not give yoga or wealth in case they are not aspected by the friendly lord of the lagna.

# CASE STUDY - 26

## A TALE OF DISCONTENTED LIFE



### Rasi chart

Leo lagna 28:07:06; Mercury (R) 20:24:50, Mars 17:52:13 and Ketu 09:20:58 in Leo; the Sun 04:10:00 in Virgo; Venus 18:24:24 and Jupiter 12:39:44 in Libra; Rahu 09:20:58 in Aquarius; Saturn (R) 29:00:07 in Aries and the Moon 17:42:17 in Taurus.

### Navamsa Chart:

Sagittarius lagna, Saturn and Rahu in Sagittarius, Jupiter in Capricorn, the Sun in Aquarius, Venus in Pisces, the Moon and Ketu in Gemini, Mars in Virgo and Mercury in Libra.

This native was born at the time when the rising-point of the lagna was in the Sagittarius navamsa sub-division of Leo sign and in Uttara Phalguni, a Param-mitra nakshatra ruled by the Sun, the lord of the lagna. Retrograde Mercury in Libra navamsa ruled by its

intimate friend and in Poorva Phalguni, a Mitra navamsa ruled by Venus, Mars in Virgo navamsa ruled by its bitter enemy Mercury and in Poorva Phalguni nakshatra ruled by friendly Venus and Ketu in inimical Gemini navamsa ruled by Mercury and in Magha, a Vadha nakshatra ruled by itself, were in conjunction in the lagna-kendra; Mercury and Mars were in intimate friend's sign and Ketu in a neutral sign. The Sun situated in the 2<sup>nd</sup> house was in a friendly sign but in Aquarius navamsa ruled by its bitter enemy, and in its own nakshatra, Uttara Phalguni. Venus in its own sign was in its exalted inimical navamsa and in Swati, a Vipata nakshatra ruled by Rahu; it was in conjunction with Jupiter occupying the sign ruled by its bitter enemy, in its inimical neecha-navamsa and in Swati nakshatra. Rahu situated in the 7<sup>th</sup> house in a very friendly sign was in inimical Sagittarius navamsa in its own nakshatra. Saturn occupying a sign ruled by its bitter enemy was in inimical Sagittarius navamsa, and in Kritika, a Param-mitra nakshatra ruled by the Sun. the exalted Moon was in a very friendly navamsa and in its own nakshatra, Rohini. No planet aspects the lagna and the Moon. Births in the 9<sup>th</sup> navamsa of the rising sign in the lagna are considered auspicious. Mansagari states that the person will be an all-rounder, sharp, adept and learned who surrounded by many servants will lead a comfortable life. This native was born in the dasa of the Moon, the lord of the 12<sup>th</sup> house from the lagna; it was in its own Rohini nakshatra. The Moon was in an inimical sign but in a friendly navamsa.

Retrograde Saturn occupying its sign of debilitation in the 9<sup>th</sup> house from the lagna is the bitter enemy of the lord of the lagna; it gains the benefit of neechabhanga but does not give rise to yoga or Rajayoga for it is aspected by Jupiter, its enemy, and by a neutral Venus. The Sun and Mars are the two functional benefics for Leo lagna which does not have a navamsa ruled by Saturn that rules the 6<sup>th</sup> and the 7<sup>th</sup> bhavas. With the exception of Mercury which is a papa-graha and a maraka for this lagna, the rest eight planets occupy inimical navamsas, and neither the lord of the lagna nor the lord of the Chandra-lagna occupy a kendra from Leo lagna. A debilitated planet occupying the 9<sup>th</sup> house as malefic does not promote the auspicious significances of the 9<sup>th</sup> house; it does not make a person fortunate. The lord of the 10<sup>th</sup> situated in its own sign in the 3<sup>rd</sup> house does not give rise to a permanent yoga or Rajayoga even though the exalted lord of the 12<sup>th</sup> house occupying the 10<sup>th</sup>

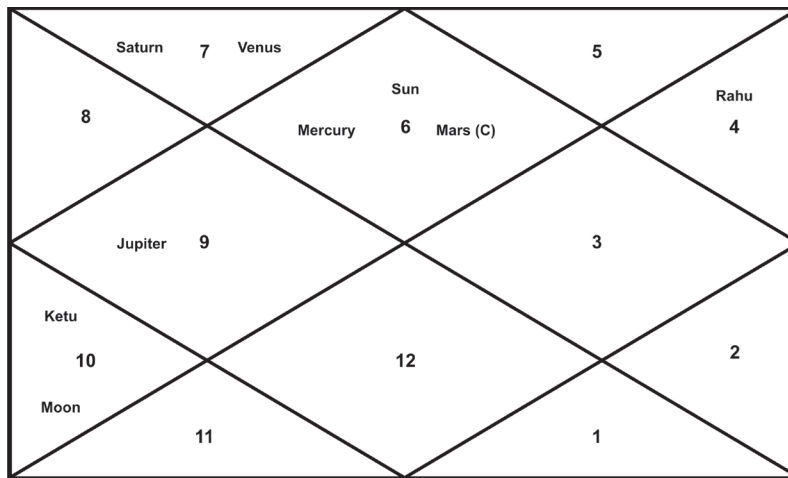
house keeps a person regularly employed in the service of others but without much gain. There is the exchange of signs between the lords of the lagna and the 2<sup>nd</sup> house, here Mercury does not cause a strong Dhana yoga to arise because it is the bitter enemy of the lord of the 4<sup>th</sup> and the 9<sup>th</sup> with which it is in conjunction in the lagna, which conjunction is afflicted by the presence of Ketu situated in the same sign. The adverse aspect of Mars on the 4<sup>th</sup> house has not made this native a happy person; it has not yet given him an own house to live in, and his parents and younger brother have not spent a happy contented life. The aspect of Mars on the 4<sup>th</sup> house does not promote happiness or give comfort to one's mother. Mars as the lord of the 4<sup>th</sup> house is in conjunction with Mercury, a papa-graha for Leo lagna, which situation has also spoiled the auspicious significances of the 9<sup>th</sup> house and made this native unfortunate and unsuccessful in his career and life, such a person is destined to lead a discontented and frustrating life.

Venus situated in the 3<sup>rd</sup> house in its own Libra sign, with the Moon exalted in the 10<sup>th</sup> house still possessing brightness in the night-sky, does confer yoga acting as a benefic; it has given this native a good wife. Jupiter situated in the 11<sup>th</sup> house from its own 5<sup>th</sup> house in conjunction with a benefic has blessed him with a son. Natural benefics situated in the 3<sup>rd</sup> or the 8<sup>th</sup> house confer a long life but they do not make one prosperous if they are mutually inimical and happen to occupy inimical navamsa, and evil nakshatras. In this case, Venus is the bitter enemy of Jupiter and Jupiter is inimical towards Venus, both occupy inimical navamsas and an evil nakshatra. Their combined aspect on depressed Saturn also occupying an inimical sign and navamsa in the 9<sup>th</sup> house has not made this native fortunate, in fact good fortune has evaded him. For the same reason this native though intelligent is not highly qualified. Ordinarily the conjunction of Jupiter with the lord of the 3<sup>rd</sup> in the 3<sup>rd</sup> house makes one very enterprising and learned. The exalted Moon situated in the 10<sup>th</sup> house not aspected by any friendly planet does not give a regular continuous progressive employment in government or private service. Ketu situated in the lagna-kendra in conjunction with the lord of a trikona has not caused any favourable yoga to arise because of the presence of a papa-graha in the same sign and absence of benefic aspects on the lagna.

This native was born under the influence of the dasa of the Moon which favoured his father with a regular employment and promotions in service. The dasa of Mars, the badhaka-lord of the 9<sup>th</sup> house, ran its course when he was very young. Rahu occupying a Vipata nakshatra and afflicted by inimical Mercury and Mars made this native discontinue his studies and seek employment in service of others. He is presently under the influence of the dasa of Jupiter who has not been kind to him for reasons stated above. The dasa of Saturn which will follow next will give mixed results. Saturn, the mutual bitter enemy of the lord of the lagna, in a badhakasthana and occupying its debilitation sign is in rasi-sandhi, and the lord of the navamsa occupied by it is in its debilitation navamsa. The dasas of the lords of the 6<sup>th</sup> and the 7<sup>th</sup> house generally give bad results; they make a person fearful, sick and suffer degradation and disgrace; Saturn simultaneously rules these two bhavas. According to Saravali, papa-grahas occupying the lagna, the 3<sup>rd</sup> and the 9<sup>th</sup> give rise to Reka yoga, the person born with this evil yoga is generally uneducated, devoid of wealth, poor, short-tempered and unhappy.

# CASE STUDY - 27

## HOROSCOPE OF RASHTRIYA SWAYAMSEVAK SANGH



### Rasi chart

Virgo lagna 12:12:01; the Sun 10:35:06, Mercury 02:14:10 and Mars (C) 06:03:29 in Virgo; Saturn 19:13:52 and Venus 20:09:00 in Libra; Jupiter 20:22:43 in Sagittarius; the Moon 00:47:03 and Ketu 10:04:00 in Capricorn and Rahu 10:04:00 in Cancer.

### Navamsa Chart:

Aries lagna, the Sun, Venus and Ketu in Aries, Jupiter and Rahu in Libra, Mercury and the Moon in Capricorn, Mars in Aquarius and Saturn in Pisces.

The Rashtriya Swayamsevak Sangh or the R.S.S. was formed by Keshav Baliram Hedgewar at Nagpur. At the time of its formation the rising point of the lagna was in the Aries sub-division and Hasta nakshatra portion of Virgo sign. Hasta nakshatra is ruled



by the Moon, which nakshatra, in the present case, is one of the three auspicious Sampata nakshatras. The Moon, the lord of the 11<sup>th</sup> house from the lagna situated in its debilitation sign in the 3<sup>rd</sup> house, was then transiting Uttara Ashada nakshatra ruled by the Sun, the lord of the 12<sup>th</sup> house occupying its exalted navamsa in the lagna and the Hasta nakshatra. At the time of its formation the Rashtriya Swayamsevak Sangh was experiencing the effects of the Vimshottari Dasa of the Sun occupying a Sampata nakshatra. While discussing this horoscope in the May 1979 issue of The Astrological Magazine, B.V.Raman had said that “there is astrological evidence to suggest....that the Sangh’s achievements would be the awakening of the conscience of the Indian Youth to their moral rights and guiding the mind of the younger community from the morasses of mischievous materialistic political and social doctrines of the West to the idealism and benevolence of Indian culture.....Dharma is not just religion, as some Indian politicians suffering from the disease of ‘secularism’ want us to believe. Dharma is the moral or ethical principle regulating all activities.”

The Sun signifies the Atman, the inner self, which is pure and indestructible, and Jaimini has attributed politics and high ranking Government services to it. In the present case, the Sun rules the Mokshasthana and is exalted in the navamsa. Such a Sun, even though it has gained only three benefic bindus in its Ashtakavarga, makes one develop and nurture the highest kind of ideals and engage in purposeful intellectual activities. Here, situated in an inimical sign it is in conjunction with the lord of the lagna and with the combust lord of the 8<sup>th</sup> house. Mercury is in its own sign which is its moolatrikona-rasi and its sign of exaltation, but Mercury is not inimical towards the Sun. Mars, which is a papa-graha for Virgo lagna though occupying a friendly navamsa is in the sign ruled by its bitter enemy. Kalidasa tells us that Mars is strong even in its enemy’s sign and that it is only three-fourth evil compared to Saturn. P.S.Sastri states that the conjunction of the Sun and Mars indicates great energy in the areas signified by both, the person is more intellectual than practical, self conscious and critical with an analytic mind who faces severe struggles while championing good causes but it also indicates great physical danger or disease. B.V.Raman in his book, How to Judge a Horoscope, states that the dignified lord of the lagna occupying the lagna gives fame in own

community and country but the lord of the 8<sup>th</sup> house situated in the lagna and afflicted gives trouble from Government which becomes a constant source of worries. Both, Mercury which is afflicted by the Sun, and Mars have gained only three benefic bindus in their Ashtakavarga. Counted from the Chandra-lagna, the lord of the Chandra-lagna, Saturn, is exalted in the 10<sup>th</sup> house in conjunction with the lord of the 10<sup>th</sup> house; Mercury occupies the 9<sup>th</sup> house as the lord of the 9<sup>th</sup> in conjunction with the lord of the 4<sup>th</sup> and the 11<sup>th</sup> and the lord of the 8<sup>th</sup> house. The conjunction of the Sun, Mercury and Mars confers material gains but not happiness. Mars and Jupiter are the two primary Marakas for Virgo lagna and Capricorn Chandra-lagna. According to Yavaneshwara, Mars is the only enemy of Jupiter. Mars as a functional malefic aspecting Jupiter makes one suffer on account of hostility hidden or open. Mars ruling Aries sign is the planet of passion but by ruling Scorpio sign it subdues passion and makes one free from ahamkara. However, in the present case, Jupiter occupying its own and moolatrikona-rasi in the 4<sup>th</sup> house from the lagna is in a neutral navamsa and in Poorva Ashada, a Param-mitra nakshatra ruled by Venus, the lord of the 9<sup>th</sup>, which is situated in the 2<sup>nd</sup> house in its own and moolatrikona-rasi in conjunction with the exalted lord of the 5<sup>th</sup> and the 6<sup>th</sup> house, which favourable situation makes one long-lived and blessed with a steady fortune. A favourable Jupiter gives a strong aversion towards base motives and evil ways; it is stronger placed in Sagittarius sign than in Pisces.

Saravali prefers the location of the Moon in a kendrasthana, and Jataka Parijata states that the Vargottama Moon should avoid occupying the lagna-kendra. In the present case, the Vargottama Moon occupying a friendly even sign and navamsa is in the 5<sup>th</sup> conjoining Ketu. Jataka Parijata tells us that if the Sun avoiding the navamsas ruled by Venus occupies the lagna, and Mercury is also in Virgo sign then a Rajayoga is caused. This Rajayoga occurring in the present case is spoiled by Mars which is an indication that the Rashtriya Swayamsevak Sangh harbours no political ambitions to acquire power to rule and will never acquire the power to rule. The Bhadra yoga, a very favourable yoga, caused by Mercury is spoiled by the Sun, and the Hamsa yoga, also a very favourable yoga, and the favourable Anapha yoga caused by Jupiter are marred by the aspect of Mars. Planets occupying their own sign or exaltation sign

whether they are benefics or malefics situated either side of the Sun give good results. The effects of exalted planets depend on the nature and strength of their dispositors. Sarvartha Chintamani tells us that one speaks pleasant words if the lord of the 12<sup>th</sup> house occupies the lagna and that even evil planets associating with the lord of the lagna tend to improve their basic traits, it is the weak lord of the lagna associated with malefic planets that gives bad results.

B.V.Raman states that the conjunction of Mars with exalted Mercury not aspected by either Rahu or Saturn indicates that the Rashtriya Swayamsevak Sangh cannot be fascist in its outlook and programmes even though it has been so dubbed by its critics, and that it is Jupiter that has provided the Rashtriya Swayamsevak Sangh the inspiration, the determination and the restraint, and made it capable of reading the events in their proper perspective. The Rashtriya Swayamsevak Sangh was given a bad name at the behest of the then ruling Congress Party after the assassination of Mohandas Karamchand Gandhi. It was banned thrice by the Government of India after independence. At that time the Rashtriya Swayamsevak Sangh was under the influence of the dasa of Rahu occupying the sign ruled by its bitter enemy, but as is seen, had Rahu not occupied the 11<sup>th</sup> house from the lagna aspected by the lord of the 11<sup>th</sup>, had it not occupied the navamsa of its intimate friend, and had it not occupied a Sadhaka nakshatra ruled by its intimate friend, the efforts of the then rulers and their allies would have succeeded in destroying the very identity and existence of the Rashtriya Swayamsevak Sangh. Even though the Kapoor Commission Report had concluded that the Rashtriya Swayamsevak Sangh was not responsible for the murder of M.K.Gandhi and that it was not proved that the accused were members of the Rashtriya Swayamsevak Sangh, Indira Gandhi, who broke away from the original Congress Party and founded the Congress Party (Indira), usurped the history and the legacy of the original Congress Party and chose to carry on with the tirade against the Rashtriya Swayamsevak Sangh but without denting the latter's foundation, structure and ideals which are strong because of the favourable placements of the lord of the lagna, the lords of the two trikonas and Jupiter. During the course of the dasa of Jupiter the Rashtriya Swayamsevak Sangh witnessed the merger of the Jan Sangh with the Janata Party; it was a difficult

and most uncomfortable merger. The so-called Socialists, the Raj Narains and the Madhu Limayes, raked up time and again the issue of Double-membership which constant rant was a smoke-screen to cover the nefarious designs of those who wanted the Morarji Desai government to fall, and fall it did. The inevitable breakup of the Janata Party and the birth of the Bhartiya Janata Party or B.J.P. happened shortly after the Saturn – Rahu conjunction in Leo sign that occurred on 17<sup>th</sup> July 1979.

The 10<sup>th</sup> house from Virgo lagna formed by Gemini sign is aspected by a strong unafflicted Jupiter which in its turn is aspected by a friendly and exalted Saturn, the lord of the 5<sup>th</sup> house. The 9<sup>th</sup> house and its lord situated strongly in its own sign are not aspected by or conjoined with inimical planets. Moreover, Venus and Saturn have also granted adequate strength to the 10<sup>th</sup> house counted from the radical Moon. The 2<sup>nd</sup>, the 3<sup>rd</sup>, the 6<sup>th</sup>, the 9<sup>th</sup>, the 10<sup>th</sup> and the 11<sup>th</sup> bhavas from the lagna have gained more benefic bindus in the Sarva Ashtakavarga than the lagna that has twenty-five benefic bindus, which means that the leaders and the members of the Rashtriya Swayamsevak Sangh will continue to uphold noble principles and high moral ground with firm conviction backed by good fortune, good intentions and good constructive approach, and they will always be able to successfully and gainfully counter its critics and opponents outlasting them. During the dasa of exalted Saturn the Rashtriya Swayamsevak Sangh witnessed the rule of the NDA government led by the Bhartiya Janata Party, which it supports. The dasa of Mercury afflicted by two cruel malefics and occupying Uttara Phalguni, a Janma nakshatra ruled by the lord of the 11<sup>th</sup> house, was an uncomfortable period for the Rashtriya Swayamsevak Sangh and its associates and well-wishers; the two unsuccessful bids by L.K.Advani to regain power for the NDA failed which failure resulted in the slow and steady disintegration of the said coalition. Mercury signifies the Fourth Estate, the Media, which was and is still being used by opponents to stifle and denigrate the Rashtriya Swayamsevak Sangh and the Bhartiya Janata Party. The dasa of Mercury will run its course up to the fag-end of 2016.

The Rashtriya Swayamsevak Sangh is presently under the influence of the antra-dasa of Jupiter in the dasa of Mercury which Jupiter by occupying its own bhava in a kendra from the dasa-lord has seen the resurgence of Bhartiya Janata Party which party is

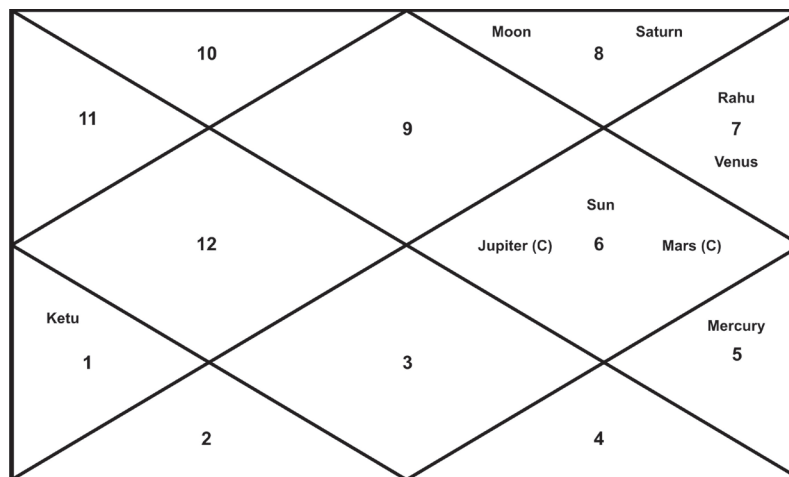
exuding renewed confidence. At the time when the next elections to the Lok Sabha will be held, the antra-dasa of exalted Saturn situated in the 2<sup>nd</sup> house from the dasa-lord will be in operation. The Bhartiya Janata Party is presently under the influence of the dasa of the Sun situated in the 7<sup>th</sup> house in Pisces in a neutral sign and aspecting the lagna. The Sun is in Revati nakshatra, a Janma nakshatra ruled by Mercury, the lord of the lagna. Planets aspecting the lagna and in yoga-formation with the lord of the lagna generally produce favourable results in the course of their dasas. This period favours the Bhartiya Janata Party but not entirely because the Sun happens to be the lord of the 8<sup>th</sup> house and the lord of the sign occupied by it is retrograde and located in the 12<sup>th</sup> house from the lagna. Bhartiya Janata Party is also under the adverse influence of the Sade-sati of Saturn. The saving grace is provided by the lord of the 9<sup>th</sup> occupying the 9<sup>th</sup> house which has the potential to make the Bhartiya Janata Party to successfully ride its luck. Venus is said to be the lone benefic for Virgo lagna and in the case of the Bhartiya Janata Party is aspected by the Vargottama Moon gaining in pakshabala with the benefit of neechabhanga. Atal Behari Vajpayee had led the NDA government for six years during the dasa of Venus. Whether the Bhartiya Janata Party will lead the next ministry at the centre or not will depend on the fortune of the individual who is destined to lead and become the Prime Minister of India. The fortune of that individual should be in sync with the party or the alliance that he leads.

Taurus lagna of independent India is very weak on account of the combust status of Venus and its association with Mercury, Saturn and the Moon. It does not augur well for democracy. In this context, B.V.Raman has said that caste alliances, intrigues, hypocritical profession for weaker section, defection on the basis of flexible conscience and not conviction will continue to be the order of the day. Taurus sign falls on the 9<sup>th</sup> house in the horoscopes of the Rashtriya Swayamsevak Sangh and the Bhartiya Janata Party, the fate of these two organisations is intimately linked with the fate of India and therefore, these two organisations are and will continue to be sincerely concerned about the well-being and safety of India. Jupiter is the Atmakaraka for the Rashtriya Swayamsevak Sangh. It is strongly placed in the 4<sup>th</sup> house from the lagna; it protects the lagna and the well-being of this organisation. Venus and Saturn vested

with strength placed in the 2<sup>nd</sup> house from the Sun and the lagna confer similar protection. The lords of the lagna, the 8<sup>th</sup> and the 10<sup>th</sup> situated in the kendrasthanas or trikonabhavas or the 11<sup>th</sup> house grant a very long term of life. Vridhyavana treats the occupation of the lagna by the lord of the 8<sup>th</sup> as the principal indication for a very long life.

## CASE STUDY - 28

### THE ADVERSE EFFECTS OF THE WEAK LORDS OF TWO LAGNAS



#### Rasi chart

Sagittarius lagna 23:36:29; Ketu 17:39:55 in Aries; Mercury 25:34:10 in Leo; the Sun 12:39:55, Mars (C) 10:05:19 and Jupiter (C) 17:31:11 in Virgo; Rahu 17:39:55 and Venus 24:23:36 in Libra and the Moon 26:12:33 and Saturn 16:13:50 in Scorpio.

#### Navamsa Chart:

Scorpio lagna, Mercury and Saturn in Scorpio, the Moon in Aquarius, Rahu in Pisces, the Sun and Mars in Aries, Venus in Taurus, Jupiter in Gemini and Ketu in Virgo.

This nativity belongs to an attractive lady who has already experienced the good and the bad happenings in her life. In her case, Sagittarius lagna is stronger than the Scorpio Chandra-lagna, because the lord of lagna though combust and equipped

with six benefic bindus occupies a neutral sign in a kendra from the lagna and is in conjunction with two neutral planets but the Moon occupying its debilitation sign is in conjunction with a mutually inimical lord of a marakasthan and a papa-graha occupying a neutral sign equipped with only one benefic bindu in its Ashtakavarga ; moreover, the former bhava has gained twenty-eight benefic bindus in the Ashtakavarga and the latter has gained only eighteen benefic bindus. Sagittarius lagna, which is aspected by Mars occupying a neutral Virgo sign, is in a trimsamsa ruled by Mercury which occupies a very friendly sign in the 9<sup>th</sup> house from the lagna and the 5<sup>th</sup> house counted from the trimsamsa lagna. Accordingly, this lady possesses several good qualities and is an able person. But, the vacant 7<sup>th</sup> house which has gained thirty-three benefic bindus is not aspected by any planet benefic or malefic. She has not been blessed with a good husband; her husband, who had long ago sold his business and has remained unemployed ever since, has all along been entirely dependent on her earnings. This lady is self-employed.

This native married a person of her own choice in a rather unconventional manner during the course of the very long dasa of Venus. She got married to a person who was already married and father of two sons. Venus is a functional malefic for Sagittarius lagna and a papa-graha. Venus which occupies its own sign and own navamsa rules the set of three evil Vipata nakshatras and is, therefore, more malevolent in nature and effect. The 5<sup>th</sup> house from the lagna and the 9<sup>th</sup> house from the lagna both signify Bhagya. These two bhavas occupied by afflicted planets can make a person unfortunate. Ketu in the 5<sup>th</sup> and Mercury in the 9<sup>th</sup> both occupying fiery signs occupy Vipata nakshatras ruled by Venus and are afflicted. She has had a horrid time and her unfortunate marriage has suffered during the dasa of combust Mars occupying a Pratyari nakshatra owned by the Moon, the lord of the 8<sup>th</sup> house.

Mars and the Sun are functional benefics for Sagittarius lagna, their association with the lord of the lagna in a favourable bhava gives rise to yoga and Rajayoga. The conjunction of the Sun with its natural friends Mars and Jupiter makes a person engage in good and pleasing works, well-mannered and head of an army or an institution. In this case, this conjunction occurs in the 10<sup>th</sup> house with the lords of the 10<sup>th</sup> and the 9<sup>th</sup> in mutual exchange of signs.



But, the lord of the 9<sup>th</sup> situated in the 10<sup>th</sup> is in conjunction with two combust planets one of which is the lord of the lagna and the other one is the lord of the Chandra-lagna, and therefore, there was Rajayogabhanga. There was mild yoga for this native during the dasa of the Sun.

The dasa of the Moon made this native self-employed but gave mixed results which adversely affected her married life during the dasa of Mars. The Moon, which situated in the 12<sup>th</sup> house in a friendly sign owned by Mars has gained neechabhanga, is in conjunction with an inimical Saturn that aspects friendly Mercury situated in the 9<sup>th</sup> house from the lagna and in the 10<sup>th</sup> from the Chandra-lagna in yoga with a friendly lord of the 9<sup>th</sup>. Debilitated planets situated in the 12<sup>th</sup> house and gaining neechabhanga cause only mild Rajayoga or no Rajayoga. Kalidasa states that planets occupying neutral signs produce very little good results and combust planets do not give good results during the course of their dasas. The recently concluded dasa of combust Mars occupying a neutral sign in conjunction with neutral lords of the lagna and of the 9<sup>th</sup> had not been a happy period for this native who is now burdened by debts mainly contracted by her husband who is a reckless spend-thrift. The good effects of the Ubhayachari yoga involving the lords of the kendras, the trikonas and the 11<sup>th</sup> house has thus far sustained this native regardless of the dasas in operation. She has two brothers; during her dasa of adverse Mars both suffered career-wise and marriage-wise. Mars is the karaka of brothers.

This native is presently under the influence of the dasa of Rahu and Saturn's Sade-sati. Rahu rules the set of three Vadha nakshatras and occupies one of them. Here, Rahu afflicts the 11<sup>th</sup> house and the lord of the 11<sup>th</sup>. The 11<sup>th</sup> house is not aspected by any planet, good or bad. Kalidasa tells us that Rahu situated in the 11<sup>th</sup> house from the lagna gives very good results during the course of its dasa provided it is joined by strong yoga-karakas but if it is in adverse association with either the lord of the 2<sup>nd</sup> or the 7<sup>th</sup> then its dasa will be a painful one. In this case, Rahu aspects the 7<sup>th</sup> house, and therefore, the 7<sup>th</sup> house affairs are likely to suffer more than ever before. The combust karaka of children and the combust lord of the 5<sup>th</sup> house have not given her any issues. Mahadeva states that the karaka of children conjoining with Mars and with the lord of the lagna makes one childless. Here, Jupiter is the lord of the lagna and

also the Putrakaraka, it is weak and in conjunction with an adverse Mars.

All tara-grahas occupy four continuous signs in the third mandala comprising of four bhavas from the 9<sup>th</sup> to the 12<sup>th</sup>, but are led by the Moon gaining in pakshabala which has advanced the most in a sign, and the Moon though not designated as a maraka for Sagittarius lagna does not own a favourable bhava. It also occupies an inimical navamsa and an evil bhava along with the lord of its navamsa of occupation. A weak and afflicted Moon if not aspected or conjoined with a friendly benefic does not give happiness and keeps one tense and worried, breeds negative thoughts and in extreme cases makes one develop suicidal tendency. It is the waning Moon that makes a person to stoop low in order to gain benefits etc; or commit evil acts or destroy useful things and not encourage a constructive approach. The poor and the needy, the unsuccessful and the fallen, they all suffer mainly on account of the weak afflicted Moon or the weak and the afflicted lord of the lagna. If the lords of the lagna and the Chandra-lagna devoid of benefic association are combust they do not generally allow any yoga and Rajayoga to operate and confer favourable results. Moreover, the Moon situated in a navamsa of Saturn is a bad omen; it indicates that one's progress in career and life are in danger of being stalled during the course of adverse transits in the prayantra or the antra-dasas of malefic planets. The combust status of the lord of the 12<sup>th</sup> house or of the lord of the 4<sup>th</sup> house indicates bankruptcy or impoverishment. The combust status of a planet does not get cancelled even if it has gained the maximum number of favourable vargas i.e. attained Airavata or the Vaisheshika Sangya.